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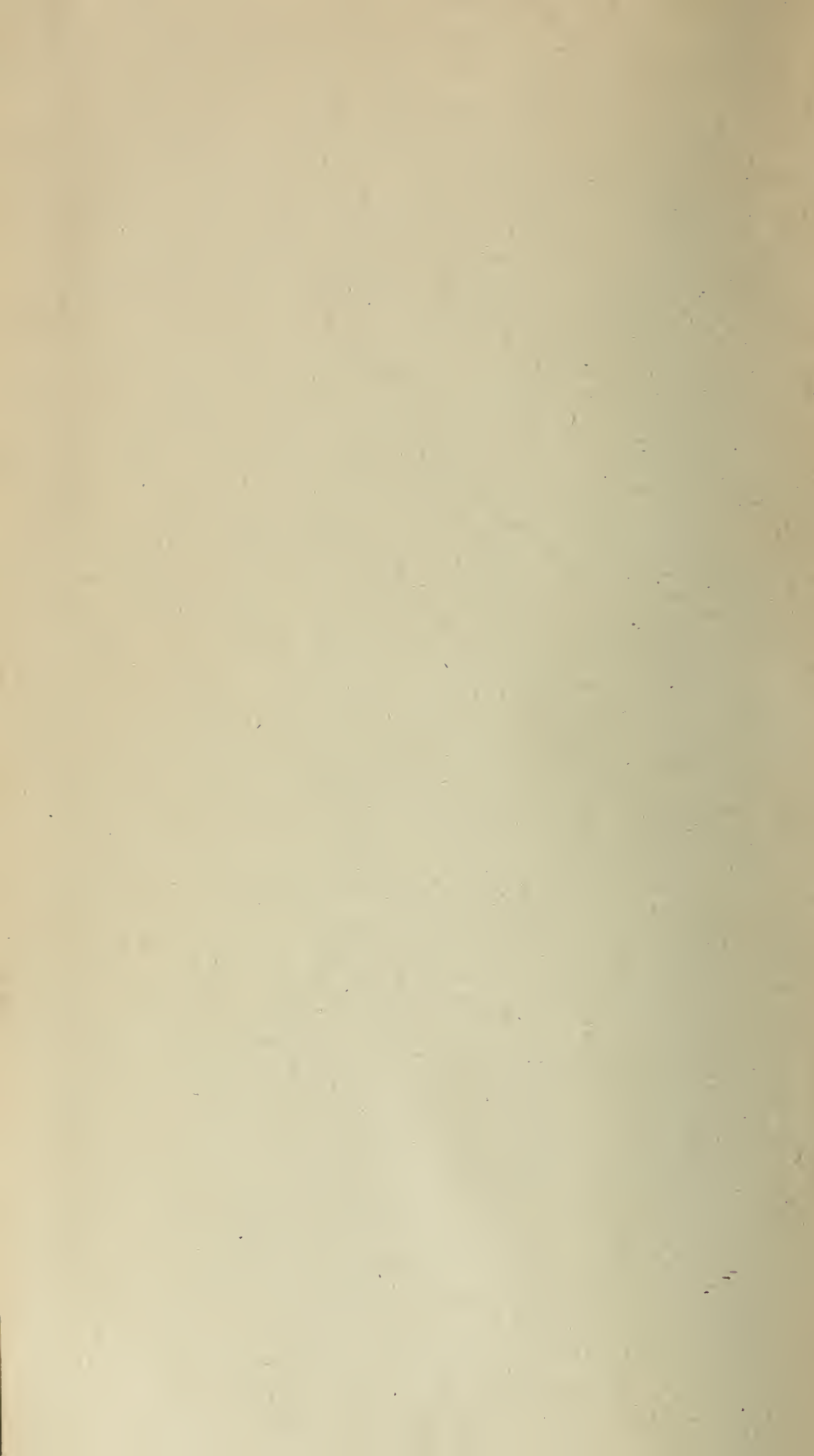


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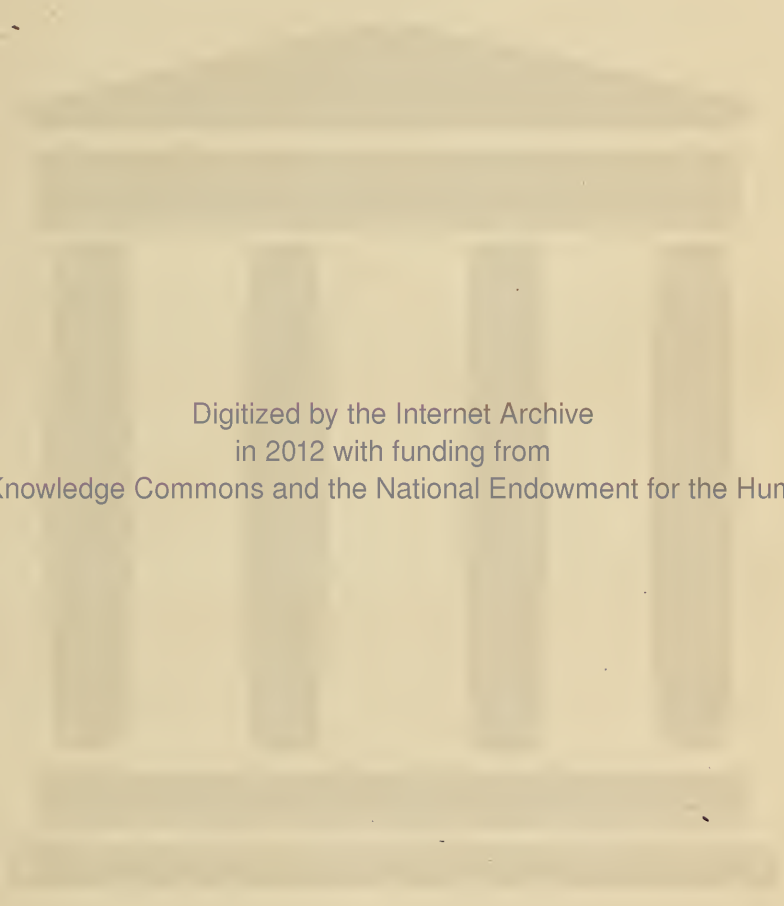
Jonathan French Esq.











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THE  
**JOURNAL OF HEALTH.**

CONDUCTED BY AN

**ASSOCIATION OF PHYSICIANS.**

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Health—the poor man's riches, the rich man's bliss.

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**VOLUME II.**



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*Anthony M. Rich Esq*  
*April 13, 1868*



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**NO. 1. PHILADELPHIA, SEPTEMBER 3, 1830. VOL. II.**

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THE great annual mortality from fevers in most regions of the earth, the various and alarming features which they so often assume, the sufferings of the sick, and intense anxiety of friends in attendance, to say nothing of the protracted disorders which not unfrequently become the portion of the survivors, are circumstances well calculated to invite attention to the causes and prevention of such formidable maladies.

As if destined to check the exuberant pride, in which we should be so prone to indulge, at the advantages of our own favoured land, the visitation of febrile diseases often presses heavily upon many portions of it. Were we, indeed, to credit the accounts, and be swayed by the fears and prejudices of the writers, and no small portion of the inhabitants of Europe, we should be tempted to regard ourselves as peculiarly exposed to this evil. But a slight examination of the subject must soon satisfy any observant inquirer, that such a belief is not borne out by facts. An Englishman forgets that within trumpet's call of London, are to be found localities for remittent fevers, of a high grade; while in the fens of Lincoln and Cambridgeshire, and districts of Hampshire, he may find the counterparts of the eastern shore of Maryland and the neck of Virginia, for agues and their sequelæ. Provence, so celebrated for the balmy purity of its air, has also, as the well-informed Frenchman knows, its low grounds and marshes, where diseases, characterized by all the violence of our own bilious fevers, are of common, if not of annual occurrence; and in Brittany the same topography is attended with the same inflictions. Travellers love to descant, and we love to join them in the theme, on the bright cerulean sky of Italy; but let us not forget that the fertile plains of the Po and the Adige, so productive of

rice and corn, and the country near the mouth of the Arno, around Pisa, and near Leghorn, are the seat of fevers not inferior in violence and mortality to those of the low grounds of the Carolinas and Georgia. Of the horrors of the Campagna di Roma, and the Pontine Marshes on the road from Rome to Naples, we need not here speak: they have acquired an unfortunate celebrity, in this particular, of which few readers are ignorant.

In thus indicating a community of diseases between the inhabitants of the United States and those of Europe, we are far from meaning thereby to foster a sullen quietism under evils, which, from their prevalence and duration, are supposed by many to be unavoidable. It is, indeed, too much in the nature of the human mind to either hunt after remote, foreign, and improbable causes of disease, or, if assured of their home production, to sit down, and, with the apathy of a Turk, when the plague is raging around him, to suppose that it is so ordered, and cannot or ought not to be avoided. For the present, we shall content ourselves with a brief enumeration of the more prominent causes of our autumnal fevers—which of itself will indicate most of what is necessary in the way of prevention.

1. *Heat.* Solar heat, when intense, as in hot climates, or during our own summers, has a prejudicial effect on the animal economy, greatly increased by a partially stagnant atmosphere. The sickness and mortality of young children in our large cities, and the numerous sudden deaths among the adult class, especially where the powers of life have been overstrained by great prior excitation, as in the intemperate, and those who have travelled and laboured much in the sun, are examples in point. Between these and the more dreaded cases of yellow fever, the difference is more in duration and degree than in kind. One man is struck down with the sun, and there ensues at once a rapid decomposition of his solids, and alteration of his fluids: in addition to the heat from without, his own internal organs evolve it in destructive excess, and he dies senseless and apoplectic. Another, with a more gradual deterioration of function, becomes a victim to nearly similar changes, with distressing stomachic pain, and unquenchable thirst; and he sinks, delirious, under yellow fever. Would we ward off these dire evils, before the danger has yet become imminent, and, when the individual complains of what he calls an



overheat, or overfatigue ; when his skin is hot, temples throbbing, mind confused, thirst urgent, appetite gone, we recommend coolness, quietness, mental tranquillity, obedience to the instinct of nature, in abstaining from all solid food, and in merely using simple drinks, cool, slightly mucilaginous, and acid. The present weakness is from excess of one kind, viz : of heat and bodily exercise, and not to be relieved by excess of another kind, viz : of vinous or alcoholic drinks and strong food ; the effects of which is directly to stimulate and increase the heat, and consequently the debility : with fresh air, in place of the close stagnant atmosphere in which the person breathed before, we also advise the use of cool water, by sponging, to the surface.

2. *Moisture.* Moist air, when associated with heat in the day, is found to be very oppressive, by preventing transpiration both from the lungs and skin : the senses are dull, and there is a general languor and debility of the animal economy. This state is readily converted into violent fever, such as we see in the latter part of summer, at the mouths of rivers, in low alluvial soil, and near mill-ponds, partially dried, if there be imprudence in eating and drinking, or in exposure to the night air. Moisture, during the night, is still an operative agent : but in this case it is associated in the form of dew, with a sudden reduction of temperature, and contributes powerfully to chill the whole frame and depress the powers of life. Where vegetation is rank and luxuriant, or the surface of the ground wet, without being entirely covered with water, the moisture of the air is most abundant, and the difference between the temperature of the day and night greatest. A person who walks out of town late of a summer evening, and traverses even a small space of ground, covered with underwood and rank weeds, feels a chill pervade his whole frame. This explains the greater immunity from bilious and intermittent fevers, enjoyed by the inhabitants in the heart of the city, over those in the suburbs, and on the borders. The first have a more equable temperature, and drier air through the night : the latter, even in their houses, and still more if out of doors, or sitting up late at open windows, are immersed in a damp and cool atmosphere, which contrasts remarkably with the great heat of mid-day.

As the season advances towards the autumnal equinox, atmos-

spherical extremes and vicissitudes increase, accompanied with frequent rains, and with them fevers multiply,—becoming, however, more distinctly intermittent.

The means of prevention in these cases is obvious: they consist in avoiding exposure to the sun's heat in the middle and after part of the day. But if the necessity for labour or travelling, or chance amusement have produced the exposure, the night air must be carefully shunned, as also currents of cool air: the inner garments ought to be changed and the skin well rubbed with a coarse towel. If persons must be out during the evening or night, they should keep themselves in movement; a man may be exposed during the whole night, riding or walking through a section of country, without much danger; but if he were to stop and spend an hour in conversation, in the open air, or be foolish enough to sit down during this time, or so insane as to go to sleep, he would most likely be attacked, in twenty-four hours, with a violent chill, followed by regular bilious fever. When we think that we must, from some special cause, undergo the various exposures by day and night, adverted to above, we have it still in our power to moderate their force, by wearing suitable apparel—which shall keep up an equable temperature of the body, and prevent our being shocked by the changes of the atmosphere. Flannel next the skin is beneficial in this point of view; and other protection by outer thick clothing, early in the morning and in the evening, ought never to be lost sight of.

3. *Improper Food.* Food is improper and liable to cause fever, either when it tires the stomach, without giving sufficient nourishment, or when it is too strong and stimulating, and from first exciting the stomach irritates all the other organs. Examples of the former are furnished in the too exclusive use of pumpkins, squashes, melons, cucumbers, bad bread, crude fruits, and the like; and of the latter in too large a quantity of flesh meat, or of fish, with high seasoned sauces, and rich condiments. The class of persons who use the first, have lingering remittent and intermittent fevers, and dropsies: those who eat in excess of the latter, are more prone to inflammatory bilious fevers. The safe medium consists in light nutritive diet, during the summer and autumnal months—animal food, plainly roasted or boiled, in small quantities—vegetable, in larger proportion, consisting of good wheat or corn



bread—rice—potatoes, Irish and sweet; also milk, if it agrees with the stomach.

One thing must be particularly remembered: that the greater the fatigue and exposure, the lighter and simpler must be the first meal which is afterwards taken. During critical seasons, when fevers are most destructive, of two persons equally harassed by excessive labour during the day, and watching by night, the one who makes his meal of a bowl of gruel and a crust of bread, or a little boiled rice, sweetened with sugar, will have a much better chance of escape, than he who eats heartily of rich animal food, takes a dessert of pastry, and drinks a tumbler full of brandy and water, or a glass or two of wine. This brings us to another cause of autumnal fevers:—

4. *Improper Drinks.* Excess in the use of ardent spirits is a frequent cause of fever, in the epidemic visitations of which, drunkards and free livers are the foremost to suffer. As a general rule, those who drink ardent spirits and wine are in greater danger than those who drink water. But it must also be borne in mind, that in sickly districts, the impure water, drunk by the inhabitants, is almost as efficient a cause of fevers as the impure air by which they are surrounded, and which they breathe. This notorious fact has led many to the use and speedy abuse of ardent spirits, which some, with good intentions, have recommended to be added to bad water: but this is only introducing two morbid stimuli into the system in place of one. The true remedy for the evil consists in purifying the water, by means which are in every person's power, and which we detailed with some fulness in the first volume of this work.

5. *Winds.* The winds most productive of febrile and pestilential disorders, are those from the east to the south; but those from the north to the east are also to be shunned by all those who are apprehensive of an attack of fever, or who are just convalescing, after having suffered from it. Intermittent fevers are readily brought on in persons much exposed to easterly winds, which are also a frequent cause of relapse.

*Excessive indulgence of any appetite, and exhaustion of the senses and mind, by much study or intense application, anxiety and fear, and loss of sleep, are not unfrequently powerful contributing causes of autumnal fever.—But we have already transgressed*

our customary limits for any single subject, and we must here close our remarks, with an intention of giving hereafter further explanations and cautions under the heads of *night air, dew, marshes, climate, &c.*

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#### THE DIET OF CHILDREN.

DURING the early stages of life, all heating and stimulating food and drinks should be strictly forbidden, as they tend more certainly to produce disease, in the readily excited system, during childhood, than perhaps at any other period of life.

Vegetables should in fact constitute the principal diet of children, especially the farinaceous substances, such as bread, rice, arrow-root, potatoes, &c. To these may be joined, milk, soft boiled eggs, and a very moderate allowance of plain and simply-cooked animal food. Children have, in general, very excellent appetites, and a sufficiency of nourishing food is absolutely necessary, not merely to renew the waste of their systems, but, also, to supply materials for their daily growth.

Three, or perhaps four light meals a day will be found a good allowance during childhood. At one of these, the dinner, or mid-day meal, animal food may be allowed in moderation—for the others, bread, or potatoes and milk, various preparations of rice, or rice and milk—plain bread pudding, or custard, will form a proper and wholesome diet. All salted and high-seasoned food should be forbidden. Some have objected to butter for children, although experience would appear to show that a very moderate allowance of fresh butter is by no means injurious. Of vegetables, potatoes, carrots, turnips, beets, and cauliflowers, will be found the most wholesome—they should be well boiled, and the potatoes and turnips eaten without being mashed or mixed with butter and fat gravy. Children should never be indulged in pastry of any kind—they may occasionally take a little of the cooked fruit of a pie, but even this should be in moderation.

The drink of children should be simply water—milk—milk and water—whey, or very weak tea, milk and sugar. All stimulating and fermented liquors, are not only unnecessary, but positively injurious: by increasing to an improper extent the circulation of the blood, they induce fever, indigestion, inflammation, or convulsions, to say nothing of the danger of their use during childhood, giving rise to habits of intemperance in after life.

The period of the meals should be strictly regulated—and in such a manner that the intervals between them should not be so great as to permit the children to experience for any time a sen-



sation of hunger. Supper should always be taken an hour or two before bed time.

Children should get their breakfasts as soon after they have risen, and have been properly washed and combed, as possible—their stomachs are then empty, and the appetite keen. If food be too long withheld, the cravings of the stomach become either too importunate, or the appetite fails—either of which would be injurious.

As little variety of food as possible should be set before children, since every extraordinary article becomes a new incentive to appetite. They should never be indulged with a second course. If they sit down with an appetite they will always satisfy it by eating freely of the first article presented to them—hence, all the rest is superfluous, and therefore injurious. If the appetite be trifling, the less they eat at the time the better,—as by taking but little, the appetite will more certainly return at the next meal. But should this instinct of nature for an observance of moderation be neglected, or be attempted to be overcome by variety, repletion, with all its evils, will follow. Instead of a renewed and healthy appetite following, as would have been the case had the instinct been obeyed, it will be found diminished, and most probably attended with head-ache, fever, oppression, or even vomiting.

Children should not be allowed to eat frequently of bread, bread and butter, bread and molasses, cakes, or fruit between meals—for this will either destroy the regular appetite, or induce them to eat too much. In the first case, the stomach will be interrupted in its regular routine of function—consequently, the appetite will become either irregular or capricious—in the second case, all the evils attendant upon an over distension of the stomach must follow.

They should, therefore, not be suffered to carry food in their pockets, to eat between meals, or during school hours—as this produces the injurious habit of requiring food at improper times, by which the digestion of the previous meal is interfered with—a fresh quantity of food being forced upon the stomach before it has properly digested that which had been before received.

Children are to be restrained from any violent exercise immediately after dinner: if not kept in a state of perfect rest, they should, at least, be prevented from engaging in any pastime which requires considerable bodily exertion. They should also be early taught the importance of eating slowly, and chewing their food well—on this account, alone, the habit of resting after a meal is of importance, as it prevents them from swallowing their meals hastily, in order that they may return more quickly to their play.

In regulating the diet of children, care should be taken not to force any particular article upon them, after it is found by a fair

trial not to agree with their stomachs. The contrary practice is both cruel and injudicious—cruel, because the poor child is forced to swallow what is disagreeable to it—and injudicious, because it is liable to perpetuate a disgust, which, most probably, would have subsided, had no forcible attempt been made to overcome it. At the same time, however, great care must be taken that permanent dislikes are not formed at this period of life against certain wholesome articles of food. This, however, is often a matter of very great difficulty—a good deal of close observation and discernment being required in order to distinguish between a wayward prejudice, and an actual disgust. The former, if indulged in too long, may be converted into the latter—while the latter may often, by judicious and well-adapted means, be entirely removed.

Children should never be suffered to eat alone, unless the proper amount of food be meted out to them—otherwise they will almost always eat too much.

If a child demand more than is judged proper for it, its importunities should always be resisted with firmness, or it will too certainly acquire habits of gluttony.

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#### PICKLES.

THIS being the season of the year at which almost every housewife is busily employed in replenishing her annual store of pickles, it may not be improper for us to say a few words on the value of these articles, in a dietetic point of view.

No one, we presume, considers the various pickles usually met with on our tables as articles of food—they can be viewed in no other light than as excitors of the appetite, or as a means of imparting an additional flavour to the more substantial viands of which the meal is composed.

The articles generally selected for pickling, are unripe vegetable substances, and those of the most indigestible class; as, for instance, immature cucumbers, or melons—the young ears of indian corn—unripe walnuts, peppers, and the like. Whatever principles in any degree soluble by the stomach these may contain, previous to their conversion into pickles, they are completely destroyed by the latter process: hence, when served at table, a pickle consists simply of an indigestible sponge saturated with vinegar.

A moderate quantity of vinegar, it is true, is by no means an unwholesome addition to many articles of food. When made use of, however, in the form of pickles, its wholesomeness is entirely destroyed, as well by the indigestible mass with which it is com-



bined, as by the pepper and other spices by which it is highly flavoured. These, besides disordering the stomach of themselves, are very apt to produce a factitious appetite, or to prolong the desire for food after the natural appetite has been satisfied—in either case endangering the loading of the stomach with a quantity of aliment far beyond its powers of digestion, or the actual wants of the system.

By the individual in perfect health, the same bad effects, therefore, are to be anticipated from the use of pickles, excepting in very minute quantities, as from indulgence in every other superfluous condiment—while to the person whose digestion is slow, painful, or imperfect—in other words, to the dyspeptic, or to the invalid from any cause, the indigestible nature of pickles, independently of their other properties, renders their introduction into the stomach, in any quantity, productive of the most serious injury. Pickles are to be included, also, among those articles from the use of which children are to be strictly prohibited.

By those who cannot be persuaded to relinquish entirely the use of pickles, great caution should be observed as to the nature of the vessel in which they are kept. From a want of attention in this respect, they may be rendered poisonous; or, at least, a very painful, and sometimes fatal, disease may be induced by partaking of them.

The glazing of earthenware is in general produced by a preparation of lead, which is readily acted upon by vinegar, and other vegetable acids: hence, when the latter are kept in jars of this description, they become in a short time charged with what is termed sugar of lead—the introduction of which into the system is attended with the serious consequences already referred to. The only vessels in which pickles, or indeed any vegetable substance of an acid nature, should be kept, are those of stone glazed with salt; or what is still better, those formed of green or black glass.

Confectioners, and they who make a business of putting up pickles for sale, use glass almost exclusively—stone, or earthenware being considered by them unfit for the reception of pickles, acid liquors, or even preserves, sweet jellies, or syrups, not only from the poisonous properties derived from the glazing—but from the circumstance that all substances containing sugar, more readily ferment and become sour in them than in glass.

There are two articles generally included under the denomination of pickles, which deserve a separate notice—they being far less exceptionable than the ordinary articles of this class. The first of these is the beet. This, when well boiled, cut into thin slices, and immersed in vinegar, may be taken in moderation, by a healthy stomach, without the least inconvenience. It

should, however, be cooked in this manner but a short time before it is eaten; when prepared for keeping, it loses, like other pickles, nearly all its nutritive properties.

The other article to which we allude, is the *sauerkraut*, or fermented cabbage. For winter use, there are few vegetable substances more wholesome, when well prepared; particularly as an addition to salted food. The sour crout is, also, an almost indispensable article of diet at sea, during long voyages, or, indeed, wherever a constant supply of fresh vegetables cannot be obtained. It is to be observed, however, that we are now speaking of its use by the healthy and robust; for, as is the case with cabbage in any form, it is digested with great difficulty by a weak stomach, and is apt to produce, in such, great oppression and uneasiness, pain, or even more dangerous affections. To insure its digestion, even by the strongest stomach, it is always proper that the sour crout be well boiled before it is eaten.

It was our intention to add a few remarks on the subject of preserves—this, however, we find our limits will not admit of our doing on the present occasion; we must postpone, therefore, what we have to say, to a future number.

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#### DOCTOR HOSACK'S ADDRESS.

THE distinguished writer, to whose address, at the Anniversary of the New York City Temperance Society, we propose directing the attention of our readers, is so well and advantageously known, as to render it unnecessary for us to specify, at this time, his numerous claims on public regard. It is, we may, however, be allowed to say, no small satisfaction to us, to find the sentiments which we have uniformly endeavoured to inculcate in this work, sanctioned by such high authority. Support from such a quarter, in such a cause, may well console us, even were we more eager of praise, for a rude negation from a *pseudo-literary gazetteer*, whose ware, with a slight change in the words of one of his favourite authors, is,

Morsels of politics, most chosen prose  
Of Federals, Priestly, Plato, Democrats,  
Pitt, Plutarch, Owen, Burke, and Swaim, and Rats.

We have not room for the whole of Dr. Hosack's Address, as published in the *Journal of Humanity*, August 19th; but we purpose from time to time introducing extracts which cannot fail to



interest and instruct our readers. For the present we solicit their attention to the following passages.

“In hot climates the very liberal use that is made of the fashionable condiments, mustard, soy, catsup, shallots, cayenne pepper, and turmeric, is to be considered in connexion with the climate and the excessive use of vinous and spirituous liquors, among the sources of those diseases, (particularly of the stomach and bowels,) which so frequently afflict the inhabitants of the torrid zone; but which are improperly ascribed to the heat of the climate as the exclusive cause. That this is not the case, it is sufficient to remark, that the *women* are comparatively healthy and long lived in those climates; not only because they are less exposed to the direct rays of the sun, but by reason of their relative temperance. Water is, for the most part, the drink of the females in hot climates; hence we account for the common fact, that in the West Indies one woman generally survives two or three husbands.

Dr. Mosely also observes, that those persons who drink nothing but water, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience, and are, comparatively, never subject to troublesome or dangerous diseases. Indeed, I would remark as a general truth, that pure water is the beverage best calculated to promote health, to preserve the vigour of the intellect, and to secure long life. As an incentive to temperance, let it be recollected, that Sir Isaac Newton, when composing his celebrated treatise upon Optics, confined himself to *water* and a *vegetable diet*: to this abstemious mode of living, probably may be ascribed the great age, viz. *eighty-five* years, to which he attained. John Locke, too, died in the 73d year of his age; his common drink was water, which he justly considered as the cause of his life being prolonged to so great an age, notwithstanding the original feebleness of his constitution, and the distressing disease, the asthma, under which he laboured for many years. To this temperate mode of life, too, he was probably indebted for the increase of those intellectual powers, which gave birth to his incomparable work on the *human understanding*, his treatises on *government* and *education*, as well as his other writings, which do so much honour to his memory.

In the life of our countryman, the late President Edwards, the author of the celebrated work on the *freedom of the will*, a work which will ever remain as an extraordinary example of correct reasoning and of the powers of the author's mind, we have abundant illustration of the beneficial effects of temperance in preserving and improving the faculties of the mind, and fitting it for the greatest achievements. In his diary, that distinguished divine



remarks, that he carefully observed the effects of both the quantity and quality of the various kinds of food which best suited his constitution, and rendered him most fit for mental labour; and most scrupulously confined himself to the prescribed limits, which, as he remarks, at the same time that they sustained his bodily strength, left his mind most sprightly and active.

“ Dr. Franklin, and the late Dr. Rush, afford additional examples to show how much may be accomplished (in the latter case, even in a slender frame of body) by temperance both in eating and drinking. Dr. Cheyne also emphatically observes of the connexion between the state of the intellect and the condition of body, ‘ that he who would have a *clear head* must have a *clean stomach*.’ ”

Dr. Hosack concludes his address by replying to the several questions proposed in the circular of the society, addressed to physicians. The substance of the more important of his answers is as follows:—

In no case whatever, in which there is health and vigour of constitution, is the use of distilled spirit ever beneficial for their preservation, or for the endurance of fatigue or hardship.

The continued use of ardent spirit cannot be indulged in without the *certainty of injury*.

*Never* does ardent spirit operate as a preventive of epidemic and pestilential diseases; very *generally* it is an exciting cause of such diseases.

The effect of a frequent moderate use of such liquors is to create an appetite for an *increase* of the noxious draught.

The prostration of the system, by intemperance, is manifest in aggravating the character of every disease, is readily discerned by the observant physician, and demands all his skill in the management of the existing malady.

The effect of alcohol, on those who use it, is to impair and vitiate the moral sense.

On the intellectual powers the effects of alcohol are feebleness and exhaustion, degrading them to madness and idiocy.

The disease of an habitual drunkard will, for the most part, run its course *uninfluenced* by medical treatment: in the EXHAUSTION produced by intemperance, medicines are oftentimes useless, and the disease, for the most part, proves fatal: whereas, the diseases of the *water drinker* are comparatively few in number; in general, readily controlled, and, when the malady is removed, the constitution is easily restored to its original health and vigour.

A very large proportion of the deaths of adults, particularly

from inflammatory diseases, dropsies, and hæmorrhages are produced by the use of alcohol.

The chances for vigour, health, and long life are in favour of him who altogether abstains from the use of ardent spirits.

Spirituous liquors are the most common cause of insanity.

Even their moderate use has a tendency to create the drunken appetite.

As a family medicine, distilled spirit is very dangerous, and should only be employed when prescribed by a *physician*.

With all the above opinions, an entire concurrence has been expressed in the answers given, by the following medical gentlemen of New York, viz :—Drs. Peter C. Tappen, Thomas Cook, F. U. Johnston, Gilb. Smith, Marinus Willitt, James L. Phelps, Benj. M'Vickar, J. C. Bliss, Richard K. Hoffman, John C. Cheesman, Daniel W. Kissam, Jr. A. W. Ives, Charles E. Pierson, Joseph M. Smith, John Watts, Jr.

Respecting the use of ardent spirit, in cases of dyspepsy, or chronic debility, Dr. Hosack considers it at times indispensably necessary to correct the fermentation frequently predominant in that disease; but, he adds, that the indiscriminate use of alcohol, as a daily beverage, more frequently becomes the parent of that fashionable malady, than, afterwards, the means of cure. The gentlemen, whose names we have just given, think that, in some cases of dyspepsy, but they are not frequent, ardent spirit may be prescribed as a palliative. It is, they truly aver, a dangerous remedy.

Out of a hundred physicians who have died in the city of New York, during the last thirty years, about forty were intemperate. The present character of the profession, in that respect, is much improved—the responders to the question do not now recollect half a dozen cases.

In Philadelphia, if there be any, the number must be exceedingly small; public conviction of a physician's being so, is promptly followed by a withdrawal of public confidence: thus ought it to be in every community, where people admit a difference between sound intellect and insanity.

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#### A HINT FOR SICKLY CITIES.

CALCUTTA, says Dr. Lind, built literally on a swamp, on the east side of the Hoogly, and surrounded to this moment by immense lakes, (overflows of the river,) at a few miles distance, has, by the draining of that part of the city inhabited by Europeans, become as healthy as any country of the same latitude on earth. Ten miles below the city, where the country is not cleared, and



the rapidity and rankness of vegetation is suffered to infect the air, the *jungle*, or violent bilious fever, is sure to attack any one who comes for a time within its atmosphere; yet the old village of Fultah, while the Dutch had an establishment there, was healthy, because the ground was cleared: since they have left it, it has become once more unhealthy. Fourteen miles above Calcutta, at Barrackpore, the position is healthy, but it is owing to the ground being in high cultivation, and cleared and drained all around to a great extent. On the opposite shore of the Hoogly, at Serampore, for the same reason, the climate is salubrious; but above all at Chandernagore, about five miles farther up, on the same west side, the health of Europeans is proverbial; but there the French have taken great pains to drain the grounds; the position chosen for the settlement, is elevated above the bed of the river, at high tide, more than fifty feet; and those ditches, about which so much was debated on the treaty of peace of 1763, and which the British were so apprehensive of being converted into a military fosse, actually drain off vast bodies of water for a distance of five miles from the river. These ditches are admirable evidences of sagacity, and indifference to expense, as they are lined and bottomed with the finest brick, and convey those volumes of water which were before suffered to stagnate, and infect the air. Chinsurah, two miles farther up, on the same side is a healthy position; here great pains were also taken to drain off the rains. These foreign factories have declined much in salubrity, since their population has diminished, and culture of the adjoining grounds less attended to.

Actuated by a different spirit, the Dutch, in endeavouring to make Batavia resemble the cities in Holland, chose a low flat scite, which they intersected with numerous canals. These, in place of being sluices for the discharge of superfluous water, are so many foci of disease; since it is impossible to keep them clean, or give the water in them the necessary motion.

Among the sanitary laws enacted by the Italian cities along the valley of the Po, was one by which the culture of rice and corn which required irrigation, was prohibited within a certain distance from the walls. By this precaution the soil was kept dry, and excessive humidity and morbid exhalations prevented.

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*Proportion of Aged Persons among the Princes and Nobility of Europe.*—The following statement, which is copied from the "*Annales d'Hygiene*—Avril, 1830," is intended to show the proportion of those who, in the most elevated ranks of society in Europe, live to an advanced age. The result is both curious and interesting.

Of the reigning princes of Europe, in April of the present year,

amounting to 124, twelve, or little more than one tenth, had reached their 80th year.

Of the 28 Cardinals, then surviving, seven were 80 years, and two 90 years old—that is, about one third of their number had passed their 80th year.

Of 34 archbishops and bishops of France, one only had reached his 80th year.

Of 313 Peers of France, eleven were aged 80, or about one twenty-eighth of the whole number.

Of 272 Lieutenant Generals, nineteen were 80, and nine 90 years old—that is, about one tenth had passed their 80th year.

Of 84 ambassadors, ministers of state, presiding judges, and directors general, five were aged 80 and one 90 years—making one fourteenth who had passed their 80th year.

Taking the whole number, 855, we find that fifty-five, or about one in every 15.58, had attained their 80th year, and twelve, or one in every 71, their 90th year.

In the article from which the foregoing statement is derived, Mr. Benoistin de Chateauneuf remarks, that at the close of the past year, the Chamber of Peers of France was composed of 313 members, the joint ages of whom amounted to 18,535 years, giving to each individual a medium age of 58 years, 5 months, and nine days.

They, adds M. Benoistin, who conceive, that after a few years, this chamber will be composed entirely of younger members, in consequence of those who die being replaced by others less advanced in years, deceive themselves. The medium age of the peers will, in fact, seldom experience any considerable variation, and for the following reasons. In the first place, death does not always remove the old, in preference to the younger individuals; and, in the second, the place of every peer that dies is not always supplied; or when it is, the successor is not always young—for youth is not precisely the qualification that enters into the political considerations, by virtue of which the honour of a seat in the chamber of peers is conferred upon any individual.

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#### OPIATES.

IN one of the early numbers of our first volume, we took occasion to warn parents against the incautious administration, to their children, of those popular remedies, in the composition of which opium enters as an ingredient, and often in varying proportions. On this important subject we copy the following observations of Mr. Marley, a London physician, from a work he has just published on the diseases of children.



"The lives of many children are, I have no doubt, annually sacrificed by the indiscriminate and improper use of opiates. I have known three or four instances in which the most dangerous symptoms were produced by the use of Godfrey's cordial and Dalby's carminative; two nostrums which have, no doubt, added considerably to the mortality of infants.

"A case has fallen under my observation, in which five and thirty drops of Dalby's carminative proved fatal to a very young child; while, on the other hand, I have occasionally known much larger doses given, without producing any alarming effects.

"With respect to laudanum, some children will bear three, or even four drops with impunity; while in others of the same age, and apparently of the same temperament, one or two drops will give rise to distressing and troublesome symptoms.

"The Paregoric Elixir is often resorted to by nurses, for the purpose of procuring sleep in children, committed to their charge. I have witnessed many dangerous effects from its use, and have known an infant nearly poisoned by considerably less than half an ordinary sized tea-spoonful."

As regards some anodynes, of home manufacture, impudently set forth as specifics for bowel diseases, we have been already accused of successfully throwing cold water on the zeal of the jobbers in them. The community will gain by our timely administration of such dampers.

**THE DYSPEPTIC'S MONITOR**; or the Nature, Causes, and Cure of the Diseases called Dyspepsy, Indigestion, Liver Complaint, Hypochondriasis, Melancholy, &c. By S. W. Avery, M. D. New York. E. Bliss, 1830. We commend this book to the notice of our medical brethren, and hope in our next to point out its value to the non-professional reader.

The **JOURNAL OF LAW**, a popular periodical, conducted by an association of members of the bar, is published at the office of the **Journal of Health**, No. 108 Chesnut street, Philadelphia, on the first and third Wednesdays of every month: price \$1 50 per annum, in advance. Agents for the **Journal of Health** are hereby authorised to receive subscriptions.

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¶ By a mistake of the printer, the Index to Vol. I. is wrong paged. It should run from page 385 to 390.



# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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**NO. 2. PHILADELPHIA, SEPTEMBER 22, 1830. VOL. II.**

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It would seem to be a condition for his healthy existence, and the full development of his intellectual powers, that man should be kept in alternate excitement and repose—his mind forced to be on the alert—his attention oft aroused by changes and transitions in external nature. In a climate so proverbially variable as ours, we complain, and, at times, not without reason, of the shocks to which our frames are subjected, by numerous and rapid atmospherical vicissitudes; and yet, we ought not to envy the people, or individual, whose fate it is to be exempt from the skyey influences. The feelings soon harmonize with the objects by which their possessor is surrounded. If the fields and groves be ever green, the sky of true cerulean, and the whole air redolent of sweets—the senses, necessarily impressed in a uniform manner, transmit constantly the same materials for the mind to form its ideas; and satiety, followed by indolence and apathy, are the almost inevitable consequences.

Hippocrates, or as he is somewhat affectedly called by the faculty, the sage of Cos, pointed out very early the operation of these causes in forming national character and laws. He contrasted the inhabitants of middle Asia, living in a mild and equable climate, abundantly supplied with the products of the soil, both for nutriment and the gratification of luxurious appetite, with the people of Greece, inhabiting a country broken and hilly, with a variable climate, requiring of them continued attention to obtain the means of support, and stimulating their invention to provide suitable dwellings.

The same contrasts are drawn by this writer between Europe on one side, and middle Asia and Egypt on the other. The abrupt transitions and extremes in the climate of the former create

a necessity for a continued struggle on the part of the inhabitants, to obviate present inconveniences, and a call for the exercise of judgment and foresight, to protect them against impending and future ones. With a certain degree of roughness of character, are associated great energy and love of inquiry—carried into all the concerns of life, and influencing them in the selection of the form of government to which they shall be subject. Present content, and love of repose, are, on the contrary, predominant features in the character of the Asiatics—and hence, their ready subserviency to every despot, who with his lawless horde may choose to rush down from the mountains, or from more northern latitudes, and seize on their country, until climate, and luxurious indulgence, render the descendants of the conquerors easy victims to a fresher and more warlike swarm.

Either extreme of climate is unfavourable to the full development and vigorous display of man's powers. The Laplander and the Hindoo—beings, suffering, the one from the benumbing effects of cold, the other from the enervation of heat—are inferior in physical and moral power to their neighbours in variable climates. Gustavus Adolphus in vain attempted to raise a regiment of Laplanders, and embody them in his army—their timidity and destitution of courage were incurable. At this day we see, how a few thousands of the Anglo-Saxon race, from the variable climate of Europe, govern the millions who compose the inhabitants of Hindostan.

Slavery, says Montesquieu, is always preceded by sleep: but a people like the English, and their descendants, the Anglo-Americans, who from the very vicissitudes of their climate, and consequent variety of sensations and ideas, are always inquiring and self-examining, are in no danger of falling into this fatal slumber. The causes thus operative, in the education of a people, cannot be inert in forming the character of an individual. Hence we learn the necessity of powers of physical endurance, and of exposure to the utmost variety of external agencies, as requisite to enable a youth to move in the subsequently widest sphere of usefulness and public good. By luxurious indulgence, defective exercise, and artificial heat long sustained, we may entail on him all the evils of a hot climate; while on the contrary, simple aliment to preserve strength, without exhausting sensi-



bility, much exercise in the open air, and prudent exposure in the different seasons, will insure all the advantages which Hippocrates and Montesquieu teach us to expect from variable and temperate climates.

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#### DIFFERENCE IN STATURE.

THE first volume of the "*Annales D'Hygiene Publique*," contains a very interesting memoir upon the stature of men in France. The writer, M. Villermé, has collected a great variety of facts, to show the very powerful influence of climate, and other physical causes, in increasing or diminishing the human stature. We regret that the length of this memoir, extending through upwards of fifty pages, prevents us from inserting it entire; while the nature of the facts and documents of which it is composed, precludes the possibility of any satisfactory abridgement. We shall be obliged to content ourselves, therefore, on the present occasion, with a translation of the general conclusions to which the author has arrived; proposing to lay before our readers, from time to time, the facts from which these conclusions are deduced.

M. Villermé has found, that, all other circumstances being the same, the human stature is always greater, and the full growth of the body more quickly attained, in proportion as the country is more rich, and the comforts of life are more generally enjoyed. In other words, men are the tallest in those places where the inhabitants are well lodged, clothed and fed, and where the fewest privations are experienced, during infancy and childhood. The circumstances which accompany extreme poverty, therefore, are among those which produce a diminished height of the body, and retard the period of its full development.

In high mountainous regions, where the climate is severe, the full growth of the body is later of being attained, than among the inhabitants of flat and little elevated countries, and the stature is accordingly less in the former than in the latter.

In general, however, this retardation in the growth of the body, and shortness of stature, particularly the last, is, in France, to be attributed, more generally to the effects of poverty, than to the influence of a rigorous climate.

If in those districts of country where we meet with rich and abundant harvests—trees, numerous and in full vigour, and animals of a large size, we find that the inhabitants have, ordinarily,

tall and well-formed bodies ; while on the other hand, the human body is diminutive, and ill-formed wherever the harvests are poor, the trees few and stunted, the animals scarce and meagre. It is because, with the first-mentioned circumstances, ease and abundance are enjoyed more or less extensively, and with the second prevail poverty and suffering.

It results, therefore, from the facts which have been compared by M. Villermé, that whatever causes produce, augment, or continue the poverty of a country, have, also, the effect of diminishing the stature of the inhabitants—retarding the growth of their systems, and even of augmenting the proportion of their physical defects and infirmities ; while, on the contrary, all those circumstances that tend to produce a more general diffusion of ease and abundance, tend likewise to augment the stature and diminish the amount of bodily infirmities—in a word, to ameliorate the condition of man in every physical point of view.

An exception might perhaps be taken to the author's views, by those who have seen the population of western Virginia, especially of the mountainous districts. The men are admired by all travellers from either the north or the south, for their tall stature and fine proportions. But we must remember that they are not, strictly speaking, mountaineers ; they are agriculturists, and are placed under the influence of all the causes enumerated by M. Villermé, as most favourable to physical development and vigour. The same advantages may explain the towering height of so many of our Kentucky brethren.

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#### NIGHT AIR.

To avoid exposure to the night air, is at all times a precaution of very great importance, to those who covet a continuance of health ; but perhaps never more so than at the present season of the year.

The very great difference which now prevails between the temperature of the day and that of the night, the injurious effects of which inequality are increased by the large amount of moisture that is precipitated towards the earth after sunset, in the form of dew, renders the imprudent exposure of the body at night to the external air, a very fruitful source of disease.

But it is not merely from the system being subjected to the influence of a cool and damp atmosphere, during exposure on an autumnal night, that bad effects are to be apprehended. There is still another cause of disease, prevalent in particular situations ; the influence of which is much more active after sunset than during the day. We allude to bad or impure air—the *malaria* of Italian writers.



In low, wet, or marshy districts, in the neighbourhood of extensive collections of stagnant water, along the course of rivers, upon the wharves of a commercial city, or, indeed, in every situation where a considerable amount of animal and vegetable substances, or filth of any kind, is allowed to accumulate and undergo decomposition, there is generated during the day a certain deleterious principle, which, combined with the atmosphere, impairs its purity and wholesomeness; or when in considerable amount, renders it totally unfit for the support of life. Under ordinary circumstances, this deleterious principle being diffused during the day over a large extent of the atmosphere, however much it may impair the health and vigour of the system and undermine the constitution, is seldom sufficiently concentrated to produce, at once, actual disease. After night, however, when, in consequence of diminished heat, the watery vapours contained in the atmosphere become condensed and descend, they carry with them the impurities floating in the latter, which in this manner are caused to accumulate in the immediate vicinity of the earth—communicating disease of the most malignant and fatal character to all who may chance to be exposed to their influence.

So much and so justly dreaded is the evening dew in Italy, and particularly in the neighbourhood of Rome, where the Pontine marshes constitute an immense laboratory for the production of *malaria*, that the inhabitants shut themselves up in their houses on the decline of day—never going abroad, unless compelled by absolute necessity, after sunset in the evening, nor before sunrise in the morning. The same precaution to avoid the damp and coolness of the night, experience has taught to every people who reside in situations where intermittent fevers prevail, or in warm and tropical regions, where the heat of the day is sufficient to develop the dreaded *malaria*, by which the bilious, yellow, and other malignant fevers are produced.

The prejudicial effects of the night air will more certainly be experienced by the system during sleep, than during a state of wakefulness. Instances have indeed occurred of individuals lying down to sleep at night in the *Campagna*, near Rome, and being found dead in the morning. Very few at least, escape an attack of disease who have the imprudence to fall asleep exposed to the open air in an unhealthy district. Thus, history records many examples of the finest armies being destroyed, and the progress of the conqueror completely arrested by encamping for a single night, without sufficient shelter, in such a situation.

Though, in our own country, it is only in the most unhealthy districts of the south, that effects such as these are to be feared—yet the chilly and humid state of the night air, independent of various causes which, in all situations, tend to produce in it more

or less of impurity, is a sufficient reason why it should be carefully avoided by all who would preserve their systems from disease.

It is not merely, however, from exposure out of doors, or from sleeping on the bare ground without shelter of any kind, that injury to health is to be anticipated after night—it may, likewise, and with nearly the same certainty, be incurred by sitting opposite an open window, or in a current of air admitted from without, or still more surely by sleeping in either of these situations. Hence, the practice pursued by the inhabitants of Rome, of closing carefully their houses before sunset, is one which, at this season of the year, should be adopted by those who reside in situations where there is any danger of the air being impure: even in those cities or locations which are comparatively healthy, we are persuaded, were it generally pursued, much good would result.

In very damp situations, especially in the neighbourhood of lakes and marshes, a fire lighted in the bed-chamber an hour or two before retiring to rest, and then extinguished, is, also, by no means an improper precaution.\*

By those who are under the necessity of passing the night in the open air, the following rules should be carefully observed:—

1. To lead a life of sobriety—giving to the term its most comprehensive meaning.

The experience of all who have had an opportunity of observing the diseases of warm and unhealthy climates, has convinced them, that under similar degrees of exposure, the strictly temperate—the abstemious, both in eating and drinking, are those who are the least liable to be affected with disease.

2. Always to wear woollen garments, and flannel next the skin.—These, by preserving the body of an equable temperature, guard it, in a great measure, from the influence of the cold and humid atmosphere to which it is exposed. In situations where impure air abounds, a covering of gauze or thin muslin for the face, has been suggested as a means of preventing the deleterious portion from entering the lungs in breathing.—How far it answers the purpose we are unable to say.

3. To remain at rest as little as possible—neither to sit nor lie upon the ground, and above all, never to fall asleep.

4. The periods in which exposure is the most injurious, are during the first hours of the night, and those which immediately precede the rising of the sun; hence, if possible, we should protect ourselves during these periods, even though exposure

\* This constitutes one of the very few exceptions to the advice presented in a former number, not to sleep in a room that has been warmed by a fire. Even in this instance the fire is only advisable for the purpose of drying—not of warming the apartment.



may be necessary during the intervening time. It is the custom in some of the cities of Italy, for the inhabitants to seclude themselves in their houses during the first and copious fall of dew, which generally accompanies the close of a hot day; but the moment this appears to be over, they sally forth again; and for several hours, the streets are even more crowded than in the day. We do not advise such a practice, but merely refer to it in order to show that experience has taught them to consider the air of the middle portion of the night as the least injurious to the system.

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### THE INDULGENCE OF GRIEF.

It is not in the power of every one to prevent the calamities of life—but it evinces true magnanimity to bear up under them with fortitude and serenity. The indulgence of grief is made a merit of by many, who, when misfortunes occur, obstinately refuse all consolation, till the mind, oppressed with melancholy, sinks under its weight. Such conduct is not only destructive to health, but inconsistent with reason, religion, and common sense. “There are,” says South, “what may be called the ceremonies of sorrow; the pomp and ostentation of effeminate grief, which speak not so much the greatness of the misery as the smallness of the mind.”

To persevere  
In obstinate condolment, is a course  
Of impious stubbornness, unmanly grief.  
It shows a will most incorrect to Heaven,  
A heart unfortified, a mind impatient;  
An understanding simple and unschooled.

Change of ideas is as necessary to health as change of posture. When the mind dwells long upon one subject,—especially if it be of a disagreeable and depressing nature, it injures all the functions of the body. Hence the prolonged indulgence of grief spoils the digestion, and destroys the appetite. The spirits become habitually depressed—the body emaciated, and the fluids deprived of their appropriate supply of nutriment from without, are greatly vitiated. Thus, many a constitution has been seriously injured by a family misfortune, or any occurrence giving rise to excessive grief. It is, indeed, utterly impossible that any person of a dejected mind should enjoy health. Life may, it is true, be dragged on for years. But whoever would live to good old age, and vigorous withal, must be good humoured and cheerful. This, however, is not at all times in our power—yet our temper of mind, as well as our actions, depends greatly upon ourselves. We can either associate with cheerful or melancholy

companions—mingle in the offices and amusements of life—or sit still, and brood over our calamities, as we choose. These and many similar things, are certainly within our power—and from these the mind very commonly takes its complexion.

The variety of scenes which present themselves to our senses, were certainly designed to prevent our attention from being too constantly fixed upon one single object. Nature abounds with variety, and the mind, unless chained down by habit, delights in the contemplation of new objects. Examine them for some time—when the mind begins to recoil, shift the scene. By these means a constant succession of new ideas may be kept up, till what are disagreeable disappear. Thus, travelling—occasional excursions into the country—the study of any art or science—reading or writing on such subjects as deeply engage the attention, will expel grief sooner than the most sprightly amusements. We have already repeatedly said, that the body cannot enjoy health, unless it be exercised—neither can the mind: indolence nourishes grief. When the mind has nothing else to think of but calamities, it is no wonder that it dwells upon them. Few persons are hurt by grief, if they pursue their business or their active duties with attention. When, therefore, misfortune happens—instead of abstracting ourselves from the world, or from business, we ought to engage in it with more than ordinary attention—to discharge with double diligence the duties of our station, and to mingle with friends of a social and cheerful disposition. Innocent amusements are by no means to be neglected; these, by leading the mind to the minute contemplation of agreeable objects, help to dispel the gloom which misfortunes shed over it. They cause time to seem less tedious, and have many other beneficial effects. But it is to be lamented that too many persons, when overwhelmed with grief, betake themselves to the intoxicating bowl. This is making the cure worse than the disease, and seldom fails to end in the ruin of fortune, character, happiness and constitution.

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#### STRONG DRINKS.

SOME well-meaning persons think they can find an argument for the use of strong drink in certain passages of the Scriptures. The plain and forcible language in which indulgences in such things are denounced, in different parts of the sacred writings, ought to suffice to show the fallacy of such an opinion. It is, we know, more frequently affected to be entertained by those who care little for the cause of truth, provided they shine in discussion; or by those who are eager to find any excuse, however weak,



for the indulgence of their vicious appetites. The following remarks on this topic, from Professor Hitchcock's work, "Dyspepsy Forestalled and Resisted," so nearly express our own views, that we shall lay them before our readers without addition or comment. They are to be found in his fourth lecture, in which he protests against the use of ardent spirits, wine, opium, and tobacco—on the several grounds. I. Of Philosophy. II. Of Self Interest and Prudence. III. Of Patriotism. And, IV. Of Religion.—He makes his fourth protest against the pernicious practices—

UPON THE PRINCIPLES OF CHRISTIANITY.—But here I meet at the outset, an argument drawn from the Bible, in favour of using wine, and even ardent spirit. Our Saviour, it is said, has sanctioned the use of wine, by his miracle at the marriage in Galilee, and by employing it at the institution of the eucharist: and Paul has done the same, by recommending it to Timothy. Indeed, nowhere in the Bible is wine prohibited to men generally; but only its excess. Nay, in one instance at least, we find an express permission to the Jews, to use, not only wine, but strong drink. One of the tithes, which they paid every second year, those living remote from Jerusalem, had liberty to convert into money, and having brought it to that city, the command was; *thou shalt bestow that money for what thy soul lusteth after, for oxen, or for sheep, or for wine, or strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household.* Now it is difficult to assign any reason why God should prohibit that to a Gentile, which he permitted to a Jew: hence we may conclude, that wine and ardent spirit, in moderate quantity, may be lawfully employed in any part of the world.

Concerning wine, I remark, in reply to this argument, that a permission to use it in Judea, is a very different thing from allowing its use in the United States. For in the first place, the wine sold in this country, is, as I have already shown, a very different substance from that used in Judea, or any other country where the grape is cultivated. Forty nine fiftieths of our wines are a mixture of wine, cider, brandy, and sometimes the juice of berries, sumach, logwood, spices, aromatics, sulphur, and the leaves of plants, more or less poisonous. In short, they are generally ardent spirit in a diluted form, disguised by substances hardly less injurious. To be permitted to drink the pure juice of the grape, which is the common wine of Judea, is surely a very different thing from a grant to use such deleterious compounds. Indeed, let any one point out to me, if he can, the difference between using brandy and water, and brandy mixed with wine?

In the second place, I remark, that in those countries where the grape is cultivated, the use of wine is equivalent to the use of cider, in those countries where apples are abundant; but where the grape does not grow. For they both serve as very common drinks in the respective countries, where they are produced; and their intoxicating power does not differ very much, although wine, from being more grateful to the palate, is probably drunk oftener to excess. The example of Christ and Paul, therefore, if it authorizes the use of wine in wine countries; merely authorizes the use of cider in cider countries; and cannot, by any sound logic, give a license to employ wine in cider countries; especially since most of the wine there used, is an entirely different and most objectionable substance. Now if Christ had converted water into cider at the marriage, or if Paul had directed Timothy to drink a little cider, who would have thought this to be a license for the use of wine! Yet certainly the miracle and the advice amount to no more than this, when applied to this country. And it is worthy of the serious consideration of the Christian Church, whether they would not be conforming more exactly to the spirit of their Master's injunctions, were they to substitute cider for wine at the holy supper; or at least, see to it, that the wine they use, be not ardent spirit in disguise.

As to any permission given in the Bible to use ardent spirit, I remark, that the whole Bible contains not a syllable concerning ardent spirit: and for this reason, that it was not known to exist till about nine hundred years after Christ, when it was brought to light by an Arabian chemist in the process of distillation. The *strong drink* several times mentioned in the Bible, was merely a particular sort of wine, made from dates and various seeds and roots;\* nor is there any evidence that its intoxicating power was greater than that of the wine produced from the grape.

Let us now inquire, whether the principles of the Bible demand total abstinence from the alcoholic and narcotic substances under consideration.

These principles require us to avoid temptation. Now from 30,000 to 50,000 individuals in our land become sots every year, by moderate indulgence in these articles; for this is the number annually required, to fill up the vacancies occasioned by death in the ranks of intemperance. And I have shown that literary men are peculiarly exposed to this temptation. He, therefore, who neglects to secure himself against it, forfeits the promise of a divine protection; and depends only on his weak and treacherous heart, where he needs an angel's holiness and an angel's strength.

The great law of Christian benevolence requires us to love

\* Jahn's Biblical Archæology, § 144.



our neighbour as ourselves. Now we do not probably influence our neighbour's welfare and happiness so much in any other way, as by example. Hence, to continue ourselves to use even moderately, stimulants and narcotics, contributes to strengthen our neighbour in the same practice: and he falls a sacrifice to intemperance. It needed, perhaps, only our example of total abstinence, to have saved him from ruin: but that example was on the other side, and it helped to smother the cries of reason, and to repress the throes of conscience. No wonder the Bible pronounces a wo upon him who gives his neighbour strong drink, and puts his bottle to him, and makes him drunken also. Let it be remembered, that this may be done by example, as well as in any other way.

I know that the selfish heart will exclaim against self-denial, merely for our neighbour's good. But very different is the spirit of Christian benevolence. *If meat make my brother to offend*, says Paul, *I will eat no flesh while the world standeth; lest I make my brother to offend*. Indeed, according to this law of love, *every man is guilty, who suffers any evil to come upon his neighbour, which he could have prevented, consistently with other duties*.

That great branch of the law of love, which requires that *whatsoever we would that men should do to us, we must do even so to them*, leads us to the same conclusion. What, then, is that man doing to others, who refuses to abstain entirely from the alcoholic and narcotic substances we have mentioned?

By his example, he contributes to uphold a practice, which brings an annual expense upon his fellow countrymen, of more than 100,000,000 of dollars; and thus to reduce to extreme poverty and wretchedness, from 50,000 to 100,000 families; and not less than 150,000 individuals to pauperism.

And to shut up 50,000 men annually in the debtor's prison:

And to send out 90,000 murderers, robbers, incendiaries, thieves, and the like, to make havoc in society:

And to render from 300 to 500 thousand citizens habitual drunkards:

And annually to make a draft upon the temperate part of the community, for thirty or fifty thousand recruits, to fill up the wasting ranks of drunkenness:

And to pour out upon the land, such a flood of corruption and profligacy, as seriously to degrade, and threaten with utter ruin, her social, intellectual, political, and moral character.

Now is there any thing in all this list, which a man would wish to have his neighbour do unto him? any thing that does not directly violate the law of Christian love?—But this is not all, nor the worst: for the man who abstains not entirely from stimulants and narcotics, is giving the weight of his example in support of an evil, that sends prematurely into eternity from thirty



to fifty thousand of his countrymen every year: that is, from 500 to a 1000 every week, or from seventy to one hundred and forty every day.

#### DESCRIPTION AND MORBID EFFECTS OF SPURRED RYE.

*Cause of the Spur in Rye.\**—One of the most poisonous substances which has ever been undesignedly mixed up with aliment, and eaten, is spurred rye, or ergot, (*secale cornutum*), the *mutterkorn*, or *rogenmutter*, of the Germans. It is the grain of rye altered by disease, which occurs most frequently in damp seasons, and in moist clay soils, particularly those recently redeemed from waste lands in the neighbourhood of forests. Of all the places where the spur has been hitherto observed, none combines these conditions so perfectly, and none has been so much infected with the disease as the district of Sologne, situated between the rivers Loire and Cher, in France. It has been ascertained that the rye of this district, after being thrashed, contained on an average, about a forty-eighth part of ergot, even in good seasons; but in bad seasons, and taking into account a considerable proportion which is shaken out of the ears and sheaves before they reach the barn, the proportion of ergot in the whole crop has been estimated so high as a fourth, or even a third. According to Willdenow, it may be produced at any time, by sowing the rye in a rich damp soil, and watering the plants exuberantly in warm weather. The spur does not extend itself by contagion. The immediate causes of the disease are not clearly known. Some believe that the spur is formed by a diseased process from the juices of the plant: others, that it is a fungus vegetating at the expense of the germen; and others, and the most numerous, assert, that it is the work of an insect, a species of butterfly; and, in support of that doctrine, Fontaná, Réad, Tillet, and others, aver, that they have found the ova and larvæ of the insect on the spur. Confirmatory of this statement are the observations of General Martin Field in our own country.

*Description of the Spur.†*—The spur varies in length from a few lines to two inches, and is from two to four lines in thickness. The substance of the spur is of a dull whitish or greyish tint; and it is covered with a bluish, black, or violet husk, having two, sometimes three streaks of dotted grey. It swims in water, while the rye sinks in it, so that they are easily separated from each other. The powdered spur is disposed to attract moisture, and has a disagreeable heavy smell, and a nauseous, slightly acrid taste. It imparts its taste and smell both to water and alcohol.

\* Christison on Poisons.

† Op. Citat.

Bread which contains it is defective in firmness, liable to become moist, and cracks and crumbles soon after being taken from the oven.

*Effects of Spurred Rye on Man and Animals.*—The use of ergot mixed up with rye flour in bread, has been, at different times, productive of fatal and wide-spreading diseases in Silesia, Bohemia, parts of Russia, Hesse, Lusatia, Saxony, Sweden and France. The effects vary with the time, during which it has been used, and with the quantity taken. In those who have eaten of it for a short time, it produces a variety of nervous symptoms, indicating a disease called *convulsive ergotism*; while that caused by eating larger quantities, and for a longer period, has obtained the name of *gangrenous ergotism*.

The first or convulsive variety of the disease is ushered in by an uneasy sensation in the feet; a kind of tickling or creeping, soon followed by heart-burn, disorder of the head, and trembling of the hands. To this succeed convulsions, foaming at the mouth, burning thirst, vertigo, and the symptoms of intoxication, ending at times in madness or stupor. Almost all those affected, as if with epilepsy, die. In many, the face was covered with an eruption resembling flea bites. In the milder cases, in the intervals between the fits, the appetite was voracious, pulse natural, as were all the excretions.

The gangrenous form of ergotism commences with a tingling sensation of the part, which assumes a roseate hue—the pulse is generally weaker, and finally ceases to beat; then follows a coldness; swelling, violet colour, and death of the limb, with its separation in part, or entire, from the body. “In another variety, which has been witnessed in various parts of Germany, the chief symptoms were spasmodic contraction of the limbs at first, and afterwards weakness of mind, voracity, and dyspepsy, which, if not followed by recovery, as generally happened, terminated in fatuity or gangrene.”

Ergotic bread used by nurses for four or five days, dries up the secretion of milk. Of the medicinal powers of ergot we have nothing to say in this place. It is sufficient to remark, that they cannot be inferred from what has been said above of its detrimental effects when mixed up with aliment.

Animals into whose food spurred rye has largely entered, have, after a time, been affected with a gangrene of the limbs, ears, and tail, and inflammation of parts of the digestive canal.

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*Longevity of the Ancients.*—The following list of long-lived persons among the ancients, is introduced by Lucian, with the remark, that it may be useful, “by showing that they who took the



most care of their bodies and their minds, enjoyed the longest lives, accompanied with the best health."

Hippocrates lived 109 years. Empedocles 109. Georgius 107. Xenophilus 105. Pythagoras, who it is stated, never knew satiety, reached the age of 100. Zeno lived to 98, a stranger to disease, and never incommoded by a real indisposition. His life, we are told, was an example of sobriety and moderation: his manners were austere; and to his temperance and regularity he was indebted for the continual flow of health which he enjoyed. Laertius, when he lost his life, was 90; and Diogenes died when in his 90th year. Phyrrho, remarkable for the command which he held over all his passions and his feelings, lived also 90 years. Josephus informs us, that the age of the Jewish recluses was almost invariably prolonged to one hundred years; and this he accounts for from their simple diet and mode of living.

Contrasted with the above, are the names of the celebrated gourmands, Apicius, Claudius, Nero, Vitellius, Heliogabulus, whose lives, and the manner of their death, make a fruitful commentary on the advantages of temperance over gluttony and riot.

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#### AN AMATEUR PHYSICIAN.

Few men will handle tools, if not regularly taught the trade in which they are used. But in the affair of medicines, the employment of which involves the question of life, there is less reserve. The following is from Dr. Madden's Travels in Turkey, Egypt, Nubia, and Palestine. He writes from Upper Egypt.

"Shortly after, we met a *kangea* with an English Jack; it turned out to be that of Mr. L——, an English traveller; we dined together; I found he was a medical amateur, and had been physicking the Arabs beyond the second cataract.

I was surprised to see his crew of Nubians excessively pale and meagre; and still more so to learn that every man of his had suffered from a contagious malady contracted in the unwholesome neighbourhood of *Kenneh*. Mr. L—— very humanely undertook to cure them all: small mercurial applications were judged necessary; but Mr. L—— confessed to me, that small as these were, the effects were terrible, and his crew was already toothless. I asked to see the medicine, and, to my horror, I found that, owing to a mistake (not of Mr. L——'s, but of the person who wrote the label on the medicine,) the corrosive ointment of nitrate of mercury had been employed, instead of the simple unction. Turks and Arabs take a great deal of killing; no others could have survived this cure."



PENNSYLVANIA HOSPITAL.

FROM the "State of the Accounts of the Pennsylvania Hospital, for the year ending 24th of April, 1830," printed and distributed among the Contributors, we derive the following information:—

The EXPENSES for the last year were \$32,368.02.—Of these the disbursements for the *Medical Department* were \$1714.52; for *Household Expenses*, \$16,648.32.—The item of floor-sand is \$88.20; for *Live Stock*, \$990.19; *Repairs, Improvements, &c.* \$4930.90; *Salaries and Wages*, \$6715.55. This sum goes to the resident officers, nurses, and attendants, except the resident physicians, who give their services gratuitously: so also do the regular attending physicians and surgeons.—For the *Medical Library* there was spent, during the year, \$795.44; *Stationary and Printing*, \$152.65; *Incidental Expenses*, such as for funerals, taxes on ground-rents, transplanting trees, &c. \$420.45.

After all these disbursements there remained a gross balance to the credit of the Hospital, of \$20,888.78.

The RECEIPTS were derived as follows:—1st. From *Board of Patients*, \$22,971.26; *Clothing*, \$1782.70; *Funeral Expenses*, \$134.25; *Articles destroyed*, \$25.40; *Wages of the Servants of Patients*, \$158.40;—Total \$25,072.01:—*Articles sold*, \$334.18; *Live Stock*, cows and calves, \$103.25; *Medical Fund*, students' tickets and certificates, \$341.00; *Books sold*, \$7.00; *Fines*, \$3.48; *West's Painting*, from visitors, \$615; for *Pamphlets*, \$37.09; from the *Gate*, \$281.48; *Managers' Fines*, \$13.00; *Donations*, \$60.00; *Contributions*, \$326.66; *Legacy*, \$196.67; *Real Estate*, \$16.07; *Interest*, \$9538.54; *Ground Rents*, \$1356.50; *Dividends on Bank and Turnpike Stocks*, \$427.50; *Principal of Bonds* paid in, \$12,086.48. The above, with \$2440.89, balance due from the Treasurer and Steward last year, make a sum of \$53,256.80, received.

The statement of the number of patients who have received professional assistance in the hospital, is as follows:—

	Pay.	Poor.	Total.
Remaining in the Hospital 4th mo. (April) 25th, 1829, - -	106	& 105	211
Admitted since, - - - - -	455	& 677	1132
	561	& 782	1343
Discharged 4th mo. 25th, 1829 to 4th mo. 24th, 1830, -	445	& 674	1119
Remaining 4th mo. 25th, 1830, - - - - -	116	& 108	224

Of the above patients there were—Natives of the United States, 784; Ireland, England, Wales, and Scotland, 452; Germany, 36; Sweden, 16; France, 14; Denmark, 8; Norway, 6; West Indies, 6; Holland, 4; Lapland, 3; East Indies, 2; Finland, 2; Prussia, 2; At Sea, 2; Africa, 1; Brazil, 1; Italy, 1; Nova Scotia, 1; Spain, 1; Switzerland, 1. Total, 1343.

Total Infants born in the Hospital, 67:—Taken out in health, 60; Still-born, 2; Died, 2; Remains, 3.

The total number of Patients admitted into the Pennsylvania Hospital from its foundation to the 24th mo. 1830, was 27,355, of whom 14,090 were poor persons, maintained at the expense of the institution, and 13,265 were pay patients.—Of this number have been

Cured, - - - - -	16,983
Relieved, - - - - -	3,279
Incurable, - - - - -	150
Removed by friends, or at their own request, - - - - -	1,627
Eloped, and discharged for misconduct, - - - - -	986
Women delivered safely, - - - - -	588
Infants taken out in health. - - - - -	552
Died, - - - - -	2,966
	27,131
Remaining in the Hospital 4th mo. 25th, 1830, - - - - -	224
	27,355

## Notices, &c.

### *Patients admitted into the Hospital in each year for ten years.*

	Whole number.	Poor.	Pregnant women.	Deaths.
1821	908	364	55	47
1822	697	312	39	39
1823	843	422	54	71
1824	906	465	50	72
1825	910	481	50	58
1826	887	444	34	63
1827	972	460	41	82
1828	1056	534	53	52
1829	1362	756	74	98
1830	1343	782	75	71
	<hr/> 9884	<hr/> 5020	<hr/> 525	<hr/> 653
Examined and settled 4th mo. 30th, 1830.				

C. WATSON,  
JOHN PAUL,  
CHARLES ROBERTS.  
JOSEPH PRICE.

The Corporate name of this Institution is "The Contributors to the Pennsylvania Hospital." Those citizens, and other charitably disposed persons, who feel desirous to aid it by legacies, contributions, or donations, are requested to attend to this circumstance, lest, by a misnomer, their bequests, &c. should be lost.

We should be pleased to receive official statements, similar to the above, of the accounts of the other Hospitals and Infirmaries in the different cities of the United States.

*The Sailor's Magazine and Naval Journal.*—This useful periodical is continued with the same philanthropical spirit, and aim at practical instruction, which have distinguished it from the beginning. The best means of diffusing religious knowledge among seamen; notices of the reports and anniversaries of societies for the benefit of this highly useful class of our fellow citizens; sketches of character, and appropriate anecdotes, are some of the topics treated of in the *Sailor's Magazine*. The work well merits the patronage, not merely of those to whom it is especially addressed, but also of commercial men in general, who have such a direct personal interest in the sobriety, good conduct, and intelligence, of both the officers and men of their vessels. In fine, we may ask, what citizen is there who does not desire that the great arm of his country's defence, the navy, should be sound and efficient.

*The Christian Guardian.*—This is the title of a weekly paper, published in York, (Canada) for the Methodist Episcopal Church in Canada. Among other articles of interest to the religious and moral reader, in No. 41, for August 28, is one on Temperance, with this text, "*Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God,*" 1 Cor. x. 31. Among the sins against temperance on which the writer lays more particular stress, are—I. Indulgence in ardent spirits. II. The improper use of Tea. Under this head he gives the arguments in *favour* of its use, then some reasons for its *disuse*; and lastly appeals to Christians to *prohibit* its use. III. The improper use of Tobacco; by which he means the use of it at all. IV. Imprudence in Diet. V. Intemperance in Sleep. Too much is injurious to health, producing imbecility, and nervous disorders. We should begin to enjoy it in the early part of the night; say from 9 o'clock. VI. Inconsistencies in exercise. It may be too violent, or too little, or taken at improper times. *Before a meal exercise; after a meal, rest.* VII. Intemperance in Dress. VIII. Extravagance in the distribution of time.

JUDAH DOBSON continues to keep for sale, a choice collection of the French, Spanish, and Italian classics.

The JOURNAL OF LAW, a popular periodical, conducted by an association of members of the bar, is published at the office of the Journal of Health, No. 108 Chesnut street, Philadelphia, on the first and third Wednesdays of every month: price \$1 50 per annum, in advance. Agents for the Journal of Health are hereby authorised to receive subscriptions.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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NO. 3. PHILADELPHIA, OCTOBER 13, 1830. VOL. II.

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WE have frequently pointed out to our readers the potent influence which bodily infirmities exert over the disposition and intellect, and have drawn from this circumstance an additional argument for the preservation of health, as the support and companion of cheerfulness. To-day we shall venture a few remarks on the necessity of encouraging a cheerful state of mind, the better to insure health, and to aid in the important purposes of education, and the pleasures of social intercourse. In many of its bearings, the subject has been beautifully treated in the 143d and 381st numbers of the *Spectator*: and if we venture in the same path, it may be well supposed, that we do not mean to invite comparison, or assume any other merit than that of merely extending the examination, by some additional facts and illustrations. Our attention is more immediately directed to the charm which cheerfulness throws over all the acts of life, by our glancing over a ‘*Discourse on Gaiety in Education*,’\* being an address delivered before the Polytechnic Establishment of M. Lemoine d’Essoies, on the occasion of the distribution of prizes, in the year 1824.

Scarcely has the infant learned to distinguish the face of its mother, and recognised the being from whom it derives its nourishment, when it is soothed in its cries of pain by the smiles and songs of this fond parent. A little older, and in constant motion, inquiring, restless, fickle, the child still catches with delight the smile expressive of parental cheerfulness and sympathy

\* It forms part of a work, from which we hope hereafter to make useful gleanings, entitled “*De Quelques Ameliorations à Introduire dans L’ Instruction Publique. Par L. G. Taillefer. Paris, 1824.*”



with its sports. Its instinct to action, whether of good or evil, receives a favourable impulsion under the gentle guidance of those who, while restraining its excesses, devise new means of pleasing, and teach it to associate the perceptions of goodness and wisdom, with the display of innocent mirth, and a deep feeling of delight at the harmonies of creation. The follies and indiscretions of youthful age inspire us with less dread, when we see them the result of inexperience and of that necessity of nourishing the more animated and gayer emotions of human nature. Nor is the attempt to check this exuberance ever to be made in ignorance of, or in direct contradiction to, their instinctive want of pleasure. It is the duty of parents and instructors to clearly indicate the misapplication of the means of cheerfulness, and the speedy coming on of pain and distress, if these be persisted in: but the angry frown and menace are never to be brought in, to intimidate and depress the feelings of mistaken youth. A change is to be wrought; but it must consist, not in eradicating the innate feeling, but in substituting a better, but still an agreeable, mode for its display. It is in our nature to shun present pain, even at future risk; and youth can seldom be persuaded to abandon the present course of foolish, or, indeed, criminal pleasure, by the arguments of abstract wisdom, enforced by threats, seclusion, and violence. They feel that what is painful is not a necessary part of their existence; and can they be blamed if they allow their eyes to run riot over a wild luxuriant landscape, when the only other alternative is to gaze at a dead wall? A benignant smile of blended pity and hope, from mature age, will, at such a moment, be the best prelude to withdrawing the veil from the cultivated beauties and harmonies of the world, and teaching impetuous youth, that the virtues there matured are alone worthy of their pursuit, and aliments of their happiness. They must be told, that the landscape which first charmed them, has often its beauties defaced by the fiery blasts of passion—that the air, now all fragrance, is at times pestilential—that the thicket in which the jasmine twines round the myrtle, affords a covert to the reptile, which first fascinates and then destroys its prey; and that the fruit, brilliant in its colours, and inviting to the eye, is, within, like the apple of Syria—ashes and bitterness. Variety of impressions on the senses subservient to intellect, as of sight and

sound—successive appeals to the innate feelings of our nature, as of benevolence, veneration, and friendship—infinite modifications of intellectual effort, as in literature, arts, and sciences, are all, in turn, demanded for the support of cheerfulness and tranquil pleasure. The calls of appetite, as instincts of our nature, must be gratified, but only so far as is compatible with their final end and object—a suitable support of the bodily frame. If, as in the case of hunger and thirst, the indulgence be carried to the extent of exciting the feelings, and disturbing the balance of the intellectual faculties, it is not merely injurious to morals, but interferes with health and cheerfulness. The mind is to be pleased by appropriate objects, through its own channels. Human nature, regarded merely as such, without even reference to higher destinies, can ill afford to purchase moments of ecstatic feeling for long periods of depression and gloom. Moderate equable cheerfulness is what it requires. This state of mind must become a habit, not an occasional enjoyment: it must be made to depend on causes which are, to a certain extent, accessible to all; susceptible of being appropriated by all; and productive of nearly uniform effects on all.

The ends of instruction are often best promoted by seasonable cheerfulness. The ancient philosophers of Greece were fully sensible of this truth, when they encouraged their pupils to walk abroad and discourse on the beauties of external nature, while investigating the attributes of the Great First Cause. Socrates, the plain speaker, an enemy to sophists, and regardless of the graces of eloquence, knew well the effect of irony and seasonable pleasantry, to give effect to his lessons of forbearance and self-denial. Even in Sparta itself, where ascetic manners were so strenuously recommended by Lycurgus—we are told that a statue was erected, by his orders, to the god of Laughter, as if to invite the citizens to pass near it, and unwrinkle the brow of care, before sitting down to their frugal repast.

We find, in later times, the more illustrious examples of Ambrose, Clement of Alexandria, Lactantius, Gregory of Nazantium, and Augustine, who introduced the arts and ornaments of Eloquence, Poetry, and even Music itself, to embellish and illustrate the grand truths of which they were the teachers and expounders.

In conclusion, we cannot forbear introducing a pleasant illustration of the effects of gaiety, as we find it in the address by M. Taillefer, already referred to. As defined by the speaker, gaiety corresponds with our cheerfulness. "But ought I," says he, "here to pass over the many peculiar benefits which our nation has derived from it? A second Providence, in some measure, for the French people—it is by gaiety that they have overcome so many obstacles, supported so many evils, escaped from so many dangers. It is this quality of mind which gives them that magnanimity in prosperity, that grace and ease of manner in the intercourse of life, by which they are rendered the most amiable, as they are the most valiant, of all nations."—The scenes which have been recently acted in Paris, and throughout France, not only would prevent us from smiling at this apostrophe, as a display of national vanity; but they would almost induce us to give in our adhesion to every sentiment which it conveys.

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#### THE VOICE.

THE preservation of the voice, and the means of improving its tone and compass, are subjects of no little interest, especially to the public speaker. Even though it be exerted only in ordinary conversation, in reading aloud, or in singing—whether as a part of religious worship, or in the social circle, a full, clear, and pleasing voice, must be considered as no mean accomplishment.—The following hints on the preservation and improvement of this function, will, therefore, we trust, be not unacceptable to our readers.

The first and most important rule for the preservation of the voice, supported equally by ancient authorities and modern experience, is, that the public speaker should, if he "strive for the mastery," be habitually temperate in all things—moderate in the use of wine, and in the indulgence of the table; and not given to any personal excess. A bloated body and an enfeebled constitution, are not only injurious to the voice, but render an individual equally incapable of any other exertion either of the body or mind. The voice should not be exerted after a full meal. This rule is a consequence of the first. The voice should never be urged beyond its strength, nor strained to its utmost pitch without intermission; such mismanagement would endanger its power altogether, and render it hoarse and



grating. Frequent change of pitch is the best preservative. The same rule holds good in music. Skilful singers may, sometimes, for brilliancy of effect, and to show the compass of the voice, run up and touch the highest notes, or descend to the lowest; but they should by no means, in their modulations, dwell long on the extremes.

At that period of youth when the voice begins to assume the deep, full tone of manhood, no violent exertions should be made; but the voice ought to be spared until it becomes confirmed and established. Neither, in accordance with this rule, should the voice, when hoarse, be exerted at any period of life, if it can possibly be avoided.

Few things are so injurious to the voice as the use of tobacco. To speak well with any thing in the mouth, is scarcely possible. Provided even the tobacco be removed during a discourse, the saliva, in the absence of the accustomed stimulus, is either not secreted in sufficient quantity, and the mouth becoming dry, renders the voice harsh and broken; or as is most commonly the case, the fluids of the mouth are furnished in excess—a circumstance in the highest degree detrimental to a clear and harmonious utterance. Snuffing is even more objectionable than chewing: by causing the breathing to be carried on solely through the mouth, the use of snuff produces very nearly the same change in the tone of the voice as occurs in an individual labouring under a cold. By all who desire the attainment of a clear, distinct, and pleasing utterance, the use of tobacco in any manner, should be abstained from.

The voice as well as the health of a speaker, suffers materially, unless the chest is allowed to expand freely. Hence, all compression or restraint should be carefully removed from this portion of the body: for the same reason, an erect position should be assumed as well in speaking and reading aloud, as in singing.

The tone of the voice is also considerably impaired, and its strength diminished, by a tightly drawn, or large cravat. Both in speaking and singing, therefore, the neck should be free from compression, and but lightly covered.

The great means of improving the voice, as of all other improvements, is constant and daily practice. The professional exercise at the bar, in the senate, or in the pulpit, if properly attended to with a view to improvement, may suffice for the orator of our times. But the ancients, besides this, were in the daily practice of preparatory declamation. Their rule was, after proper bodily exercise, to begin at the lowest tones of their voice, and proceed gradually to the highest. They are said to have pronounced about five hundred lines in this manner, which were committed to memory, in order that the exertions of the voice might be less embarrassed.

The second rule has been anticipated, which is regular bodily exercise. The ancients recommend walking a certain distance before breakfast—about a mile. Riding on horseback we do not find in this case recommended or practised as a mere exercise. In order to strengthen the voice, Mr. Sheridan advises that such persons as have a weak utterance, should daily practice to read and repeat, in a large room, in the hearing of a friend. The latter should be placed, at first, at such a distance that they may be able to reach him with the voice in its usual tone; the distance is then to be gradually increased, until the friend shall have attained the farthest point at which he can hear distinctly without the voice of the speaker being strained.—There he should remain during his declamations. Through this practice should he proceed, step by step, daily; and by so doing he will be enabled to unfold his organs of speech, and regularly increase the quantity and strength of his voice. It will be found, perhaps, that the same practice will be more easily and effectually pursued in the open air—particularly as every speaker cannot conveniently obtain the use of a room of the requisite dimensions.

We have, in the preceding remarks, contented ourselves with giving hygeinic precepts for the preservation and improvement of the voice. They who would desire to become acquainted with its physiology and analysis, and acquire a mastery over the elements of vocal sound, and a correct intonation in reading and speech, cannot consult a better work than that of Dr. James Rush, entitled, “*Philosophy of the Human Voice.*”<sup>\*</sup> We hardly know of any profession or liberal calling—certainly there is no seminary or college, the members of which would not derive equal instruction and pleasure from the perusal and attentive study of this work.

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*The Difference in the mean Longevity of the Rich and Poor.*—In the 14th number of the first volume of this Journal, we presented a condensed view of the memoir of M. Villermé of Paris, on the relative mortality of the rich and poor classes of society in the French capital, from which it appears, that, in those quarters of Paris inhabited chiefly by the rich, the annual mortality is from one in 43 to one in 54, while in those inhabited principally by the poorer ranks, the mortality annually rises to one in 24 or 25. This inquiry has been since taken up by M. Benoistin de Chateauneuf, who arrives at the same conclusions from different data. He restricts his researches to the very highest and the very poorest ranks. Of his memoir, contained in the *Annales d'Hygiène Publique et de Méd. Lég.* for April of the present year, we present the following abstract.

<sup>\*</sup> Philadelphia, printed by J. Maxwell, 1827.



For data, as to the mortality of the higher classes, he takes the various princes of Europe—the principal church dignitaries, comprehending the Cardinals, and the archbishops and bishops of France,—the peers of France and England,—and the lieutenant generals, vice admirals, presiding judges of the higher courts, directors general, ministers and counsellors of state in France. These, at the beginning of 1820, formed a body of 1600 persons, whose ages extended from twenty to ninety-five—namely, 53 between twenty and thirty, 157 between thirty and forty, 370 between forty and fifty, 391 between fifty and sixty, 361 between sixty and seventy, 189 between seventy and eighty, 73 between eighty and ninety, and 1 above ninety. The number of these individuals, who died in each of the ten years ending with 1829, was 57, 47, 49, 56, 61, 61, 46, 51, 50, 44; which, taken together, form one third of the whole. The mortality at different ages, among this class, was as follows,—of those between the ages of thirty and sixty, about *three and a quarter per cent.* died annually; between sixty and eighty, *eleven and two thirds per cent.* Above the age of eighty, *thirteen and a quarter.*

The other term of comparison is procured by taking 2000 of the inhabitants of the 12th *arrondissement*, or ward of Paris, where the workmen reside, who are almost exclusively devoted to laborious trades, and are so poor that at least three fourths of them die in the hospitals. Among these 2000 individuals, M. Benoistin de Chateauneuf found, that of persons between the ages of thirty and sixty, *seven and a quarter per cent.* die annually,—between the ages of sixty and eighty, *twenty-one and nine-tenths*; and of those above eighty, all died within one year. The relative mortality, at shorter intervals of ages, will appear from the following table, where the first line indicates the intervals of age, the second the annual per centage of the deaths in the richest order of society, and the third the annual per centage in the poorer ranks.

	30 to 40	40-50	50-60	60-70	70-80	80-90
Rich,	1.08	1.17	1.99	3.60	8.04	13.22
Poor,	1.57	2.13	3.59	7.50	14.36	100.00

It appears from an important document, printed a few months ago, by the faculty of advocates of Edinburgh, that in a body, consisting of individuals who enter it not younger than 21, and, on an average, at the age of 23 or 24, the expectation of life, or the number of years which they live, one with another, after their admission, is 40  $\frac{2}{11}$ ths nearly. This calculation is taken from the lives of 210 individuals, the whole of whom entered before the year 1765; and since then it is well known, that the average duration of life has been considerably increased. Among



these 210 individuals, 118 survived their entrance, (at the age of 24) 40 years or upwards; of these 118, 29 survived between 40 and 45 years: 25 between 45 and 50: 25 between 50 and 55: 17 between 55 and 60: 13 between 60 and 65: 8 between 65 and 70; and one survived 72 years.

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### TEMPERANCE.

WE did not expect, at this late day, to be called upon to advocate the very first principle of temperance, which teaches the paramount necessity of regarding pure water as the only fitting drink, for those who would preserve their lives during the longest period, with the greatest sum of pleasurable and healthful sensations; and in the enjoyment of the most regularly sustained energy of their mental and bodily faculties. We have, more than once, even while making concessions to appetite and a taste for variety, affirmed this principle—not merely because it is that which has been uniformly maintained by the most distinguished writers and teachers of medicine and hygiene, but because our own observations, both in our intercourse with the sick and well, assure us of its correctness. Under this conviction, we have not hesitated to express ourselves freely, respecting the many benefits from the use of water, as a habitual beverage for mankind. It will be sufficient, in proof of this, to remind our readers of the several articles in our first volume, entitled “*Water versus Ardent Spirits*”—“*Water*”—“*The only fitting Drink*”—“*Watery Regimen*,” and the incidental but pointed allusions to the superiority of water as a constant beverage, in the articles entitled “*Spring Regimen*”—“*The Invalid from Home*”—“*Seasonable Hints*,” &c. In farther corroboration of the arguments and illustrations introduced in those articles, we shall now subjoin the testimony of most of the physicians distinguished in their profession, who have touched on the subject. We do this to remove all pretext for drunkenness, and for the *habitual* use of strong drinks, the prelude to drunkenness.

HIPPOCRATES, in his celebrated treatise on *Air, Water, and Situation*, (*de Aere, Aquis, et Locis*), shows very distinctly the importance which he attached to water, as a beverage.—When about to speak of the different kinds of water he says,

“Let us see which are good and which bad; it is a point on which health mainly depends.”

In thus treating of water, directly after air, he allows us to infer, that it comes next to this latter, as a necessary agent, either of health or disease, according to its purity or deterioration. He does not, indeed, descant on the many good effects of pure water—but he discovers clearly his views on this head, by dwelling largely on the evils attending the use of that which is bad. He pursues precisely the same plan when speaking of air, by pointing out the diseases caused by winds long blowing from a particular quarter, and by extremes and alternations of temperature. If we were to infer, that he did not consider pure water as the habitual and salutary drink, because he dilates on the effects of this liquid when impure, we ought, by a parity of rea-

soning, to suppose that he encourages men to dispense with pure air, because the reverse state of atmosphere is so often met with. After speaking of different kinds of water—hard, soft, saline, and chalybeate, he says:

“A vigorous man, who enjoys good health, need not care about a choice of water; he may drink that which is near him with convenience. But when he desires, on account of disease, to select the most fitting drinks, he will be guided by the following rules.”

Here we have direct proof, both of common water being expressly regarded by Hippocrates as the drink for a man in health, and of certain varieties of this liquid being useful in disease. When he tells us of some hard waters *bearing or allowing of wine*, he indicates very positively, that the addition of this latter to water is an exception, not a rule; and that when pure soft water can be obtained, wine is not only not required, but it is not allowable.

Scarcely any of the ancient writers on medicine have been as explicit as Hippocrates on the subject of regimen; and when they have treated of it, they have, like Celsus, done little else than echo the great master. It is worthy of remark, however, that the latter, who has been sometimes quoted as an advocate for free living, is very careful, after the example of Hippocrates, in laying down rules for the regimen of different classes of people in society. The robust man and the countryman need not, Celsus thinks, be very careful about following any particular system; but the case is very different with the inhabitants of a city, to whom he gives detailed advice for their guidance.\* He is also explicit in marking the modifications of regimen, required by difference of season and temperament. Thus, while wine may, he thinks, be allowed in winter, and to those of a phlegmatic habit of body, water is the suitable drink in summer and for those of an irritable and sanguine temperament; and after great fatigue, and to relieve from heartburn. His direction, that those who have head-ache shall drink nothing but pure water, may be received as a safe hygienic rule, and as a general recommendation of water, which, to the virtue of curing, adds another important one of preventing this disorder or unpleasant feeling.

GALEN, still more minute than Celsus, adapts his dietetic rules to the occupations, ages, and temperaments of men. His three grand rules will give us a sufficient and encouraging idea of the importance he attached to temperance. They are—1st. To display extreme reserve in eating and drinking, after unusual bodily labour or intellectual effort. When he himself was overwhelmed with business, he tells us, that he lived on the simplest articles, and, for the most part, on bread alone.—2ndly. He directs those engaged in public, professional, and literary matters, to make use, daily, of the simplest food, and that most easy of digestion.—3dly. Whatever be their business to devote a portion of the day to exercise. Wine and wassail cannot be expected to have an advocate in Galen, who, like Hippocrates, lived to a very advanced age. The celebrated PLINY, though not a physician, may well be quoted on this occasion. He considered it as a great absurdity, that mankind should bestow so much trouble and expense in making, artificially, such a variety of liquors, when nature has prepared to their hands a drink of so superior a quality as pure water.

Passing over other names of less note, or of doubtful authority, among the ancient medical writers, we arrive at the distinguished physicians of modern times, whose opinions, respecting the superior salutary powers of water, as a constant drink, over all other liquids, are clear, pointed, and conclusive. We begin with BOERHAAVE, whose reputation and merits have become familiar to the general reader, through Johnson's biography of him. Boerhaave was

\* *De Re Medica. Lib. I. Sect. ii.* In which he twice recommends drinking cold water; first, to relieve eructations, and, secondly, after a full meal, to procure sleep.



well read in theology, having been, in early life, intended for the church ; he was an excellent chemist, for the time in which he lived—but, above all, the most celebrated lecturer on the Theory and Practice of Medicine of his age—so that the medical school of Leyden took the first rank in Europe. He mixed freely with all classes of society, and knew their wants : he was, moreover, an inhabitant of a country (Holland) in which the water is often of a bad quality. The following is his opinion of water as a drink, which we translate from a chapter on *Hygiène*, as found in his *Institutiones Medicæ*. Leyden, 1713.

“If drink be merely required for allaying thirst and dryness, and diminishing the tenacity and acrimony of the fluids, then is cold water, when limpid, light, without smell and taste, and obtained from a clear running stream, the best drink for a robust man.

We shall afterwards see how he qualifies his recommendation of malt liquors, even when they are pure.—In the next sentence he says,

“Food not too fat or gross, and water as a drink, render our bodies the most firm and strong.”

Now these qualities of strength and endurance of fatigue, are precisely what are most desired by labourers, whether in town or country, such as carters, porters, ploughmen, and all who work much and long. They are the very class of persons who are thought by the intemperate dietetists, to require spirituous, or vinous, or malt liquors, to keep up their strength. Boerhaave, on the contrary, as we see, explicitly says, that water is not only the best drink for the strong, but for those who desire strength and vigour. The testimony of the celebrated Hoffman is not less clear and conclusive.

FREDERIC HOFFMANN, the contemporary of BOERHAAVE, was Professor of Physic at Halle, and physician to the king of Prussia—and famed for his successful cures of inveterate diseases, with which that monarch, and the Emperor Charles VI., and Empress were afflicted. In the second volume of his Works is a *Dissertatio Physico-Medica* on the nature and properties of water, in which, as well as in another work of his translated into English, entitled, “*New Experiments, and Observations upon Mineral Waters*,” he expresses himself very fully on the subject of water, both as the most salutary beverage for constant use, and the best preventative and cure of a large number of diseases. His positions are—

First, “That pure and light waters are agreeable to the different natures and constitutions of all men.”

Second, “That no remedy can more effectually secure health and prevent diseases, than pure water.”

And again—

“The drinking of water is serviceable in every complexion.”—“Water proves agreeable to persons of all ages.”

In another place, after some physiological remarks, Hoffmann adds—

“And hence, we conceive, is the reason why the drinkers of water, provided it be pure and excellent, are more healthy and longer-lived than such as drink wine or malt liquors ; and why it generally gives them a better appetite, and renders them plump and fleshy.”—“Those who drink water are observed to have much whiter and sounder teeth than others.”—“Add to this, that drinkers of water are brisker and more alert, in all the actions both of mind and body, than such as use malt liquors.”

This learned man and skilful physician, points out the effects of water at different temperatures, and dwells on the singular efficacy of pure hot water, both by way of preservative and cure. When speaking of water as a universal medicine, he asserts, that—

“It is a remedy suited to all persons, at all times ; that there is no better preservative from distempers ; that it is assuredly serviceable, both in acute and chronic



diseases; and lastly, that its use answers to all indications, both of preservation and cure."

In regard to the cures by means of mineral waters, he remarks, that—

"The major part of their efficacy in this respect, is, beyond all dispute, owing to the quantity of pure elementary water they contain."

STAHL, a German Professor of renown, who lived about the same time as Boerhaave and Hoffman, was a strenuous advocate of temperance, of which he gave a notable example in his own mode of living. Not having his Works at hand, we cannot give his language respecting water as a drink; but we may be fairly allowed to infer, that he was decidedly favourable to the general and habitual use of this liquid.

VAN SWIETEN, author of the Commentaries on Boerhaave, and physician to the celebrated Maria Theresa, puts us in possession of his views of the relative virtues of water and of other liquids, the product of art, in the following sentence, (Commentaries, Vol. V. p. 322.)

"Miserable is the condition of those who *daily* indulge themselves in these liquors, (wine and the spirits obtained from it by distillation,) for a fatal necessity then follows of repeating them; and at length, almost the whole system of the vital and animal actions depends upon a continuance of them."

HALLER, the poet, physiologist, and natural historian, and a most voluminous and distinguished writer, both recommended and practised temperance. He drank, himself, nothing but water.

ZIMMERMAN, author of the well known work on Solitude, and physician to Frederick the Great, of Prussia, tells us in his excellent "Treatise on Experience in General, and especially in the Healing Art"—Chapter "On Drinks," that soft water is the most suitable drink for man, since fermented liquors are rather the product of art than of nature. He states the disorders which may be caused by drinking bad water, and mentions some of the means of rendering it pure. Water does not, he tells us, chill the ardour of genius. He then instances Demosthenes, whose sole drink was water.

SIR JOHN FLOYER, a physician of reputation, and author of a good work on the History of Cold Bathing, gives us his idea of the superiority of water as the habitual beverage, by saying that—

"The water drinkers are temperate in their actions, prudent, and ingenious; they live safe from those diseases which affect the head, such as apoplexies, palsies, pain, blindness, deafness, gout, convulsions, trembling, and madness."—"It (water) resists putrefaction, and cools burning heats and thirsts; and after dinner it helps digestion."\*

The opinion of water being the only fitting drink, is so well illustrated in the appendix to Sir John Floyer's book, by his friend, Dr. Baynard, that we cannot forbear transcribing it in his own language, and with the words italicized as in the original.

"That good and pure *water* has a *balsamic* and healing quality in it, I could give many instances, as well externally in curing of wounds, as internally as ulcers, excoriations, &c. For I once knew a gentleman of plentiful fortune, who by some accident fell to decay, and having a numerous family of small children, whilst the father was a prisoner in the *King's Bench*, his family was reduced almost to want; his wife and children living on little better than *bread* and *water*. But I never saw such a change in six months time, as I did in this unhappy family; for the children that were always ailing, and valetudinary, as *Coughs*, *King's Evil*, &c., were recovered to a miracle, looked fresh, well coloured and lusty, their flesh hard and plump. But, I remember, the mother told me, it being a plentiful year of fruit, she gave them often baked *apples*, with their coarse bread,

\* See Journal of Health, Vol. I. p. 129.

which, I think, might very much contribute to their health. And that most remarkable story of *Alexander Selkirk*, a Scotchman, who from a leaky ship was, upon his own request, set on shore on an island in the *South Sea*, called Juan Fernandez, about the latitude of thirty-three degrees, where he lived four years, and four months by himself alone, and eat nothing but *goat's flesh*, and drank *water*, having neither bread nor salt, as he told me himself at the Bath where I met him; and that he was three times as strong, by exercise and such a diet, as ever he was in his life. But when taken up by the two ships, the *Duke* and *Duchess*, sent out from *Bristol* for the *South Sea*, that eating the ship-fare with the other seamen, and drinking beer and other fermented liquors, his strength by degrees began to leave him, like cutting off *Sampson's* hair, *crinitim*, (to make a word,) or lock by lock, so that in one month's time, he had not more strength than another man. I insert this relation to show that water is not only sufficient to subsist us as a potent, [drink] but that it liquifies and concocts our food better than any fermented liquors whatsoever; and even those strong spirituous *drinks*, were it not for the *watery particles* in them, would prove altogether destructive, and so far from nourishing, that they would inflame and parboil the tunicles of our stomachs, as is daily seen, and especially in the livers of most clareteers, and great drinkers of other strong liquors." Pages 439-40.

The appendix in which we meet with the above, begins in these words—

"As *water* is, in chief, the *universal* drink of all the *world*, both animals and vegetables, so it is the best, and most salubrious; for without it no *plant* nor *creature* could long subsist."

ARBUTHNOT, a wit and scholar, the companion of Swift and Pope, and whom Johnson so beautifully characterizes, as "a man estimable for his learning, amiable for his life, and venerable for his piety," infers, from the plenteous stock of water which all bodies afford—

"That it *alone* is the proper drink for *every* animal."

WALLIS, celebrated as well for his poetical talents, as for his literary and professional attainments, and editor of Motherby's Dictionary, and of Sydenham's Works, with notes—leaves no doubt as to his opinion of the habitual use of water, when he declares it to be "the most eligible beverage," and that for various important functions of the animal economy, it is to water we must resort as the grand diluter.

LEAKE, a writer of considerable note on medical subjects, says—

"Pure water is the fluid designed by nature for the nourishment of all bodies, whether animal or vegetable."

And again—

"Water drinkers are observed to be more healthy and long-lived than others. In such, the faculties of the body and mind are more strong; their teeth more white; their breath is more sweet, and their sight more perfect than in those who use fermented liquors and much animal food."

CULLEN, the celebrated Scotch Professor, author of "A Treatise of the *Materia Medica*," and "First Lines of the Practice of Physic," after speaking of the general use of water, by both the brute creation and man, continues as follows:—"Simple water, therefore, that is, such as nature affords it, is, without any addition, the proper drink of mankind." He then, in illustration of the phrase "simple water," says, that—

"Every natural water which has no impregnation sensible to the taste or smell of a person of common sensibility drinking it, is very well fitted for the drink of mankind."

In another place, after stating the necessity of a constant supply of water for the support of the functions of the animal economy, he says—

"The drinks we take in, are, seemingly, different matters, but the supply mentioned may be made by pure elementary water alone; and that all the drinks



which supply the necessary liquid, do it only by the quantity of elementary water they severally contain, will, we suppose, be readily allowed.”—*Treat. Mat. Med., Part I., Chap. III.*

GREGORY, the successor of Cullen in the chair of practical medicine at Edinburgh, and a man little prone to theorise, holds the following opinions, in his *Conspectus Medicinæ Theoreticæ*, regarding water:—

SECT. MXXV. “The sole primitive and mainly natural drink is water; which, when pure, whether from a spring or river, has nothing noxious in it; and is suitable and adapted to all sick persons and all stomachs, however delicate and infirm, unless, through depraved habit, fermented liquor should have become necessary. There are, indeed, many waters which from different causes are capable of injuring the human frame; there are also many medicinal waters useful in various diseases. But this is not the place for treating of them.

“MXXVI. But pure spring water when fresh and cold, is the best and most wholesome drink, and the most grateful to those who are thirsty, whether they be sick or well: it quenches thirst, cools the body, dilutes and thereby obtunds acrimony—often promotes sweat, expels noxious matters, resists putrefaction, aids digestion, and in fine strengthens the stomach.

“MXXVII. There are indeed some, though very few in number, to whom cold water, on account of a notable weakness either of the body generally, or of the stomach, seems, on account of its coldness, to be prejudicial. Water, however, either made tepid, or boiled, and allowed to cool, and thus made soft as it were, is still suitable for these persons.”

Could we have stronger and more conclusive testimony in favour of our opinion, that “water is the only fitting drink,” than is furnished by these two distinguished Professors of Edinburgh, who had good opportunities of witnessing the effects of the “mountain dew,” the famed Highland whiskey, and also of wine and malt liquors; and who, very probably, yielded at times to the fashionable follies of their day, and rose from table with a throbbing pulse and head-ache, by the use of those liquors at the festive board. The remark of Dr. Gregory respecting water disagreeing with some persons—not on account of its being a bland and simple fluid, but on account of its coldness, is worthy of attention; in as much as it gives him an opportunity of adding the all important means of remedying this inconvenience. Let our readers carefully remember that water need only be warmed or boiled and allowed to cool again, to fit it for weak stomachs; and that the author does not counsel the addition of distilled or vinous liquor to correct its coldness or harshness. Water may still, as Hoffmann had before said, be the drink for every constitution or habit of body; if a change is required, it is only of temperature—not recourse to another liquid.

DR. GEORGE CHEYNE, F. R. S. and, what is still more, a man of great shrewdness and experience, holds the following language, in his work “On Health.”

“The common drink here, in England, is either water, malt liquor, or wine, or mixtures of these; for cider and perry are drunk but in few places, and rather for pleasure and variety than common use. Without all peradventure, water was the primitive original beverage, and it is the only simple fluid fitted for diluting, moistening, and cooling; the ends of drink appointed by nature. And happy had it been for the race of mankind, if other mixed and artificial liquors had never been invented. It has been an agreeable appearance to me to observe, with what freshness and vigour those who, though eating freely of flesh-meat, yet drank nothing but this element, have lived in health, indolence, and cheerfulness, to a great age. Water alone is sufficient and effectual for all the purposes of human wants and drink.”

Neither Cheyne, nor Floyer, nor Gregory, already quoted, nor any other physiological physician, found wine or malt liquors necessary to correct the putrescency, so sagely set forth by certain rakers of *Excerpts*, as likely to occur, when animal food is subjected to digestion.



Dr. SAUNDERS, author of a "*Treatise on Mineral Waters*," and "*The Structure, Economy, and Diseases of the Liver*," who was also F. R. S. &c. says,—

"Water drinkers are, in general, longer lived, are less subject to decay of the faculties, have better teeth, more regular appetites, than those who indulge in a more stimulating diluent for their common drinks." He commends water as a diluent, to prevent heart-burn and eructation.

FAUST, author of a Catechism on Health, and physician to the reigning Count of Schaumburg Lippe, declares, that—

"Cold water is the most proper beverage for man as well as animals—it cools, thins, and clears the blood—it keeps the stomach, head, and nerves in order—makes man tranquil, serene, and cheerful."

PARR, author of the well-known Medical Dictionary, observes, that—

"Water, as it is the most ancient, so it is the best and most common fluid for drink, and ought to be esteemed the most commodious for the preservation of life and health."

HUFELAND, physician to the King of Prussia, a professor of distinguished reputation, and editor of a medical journal, tells us in his well known work "*The Art of Prolonging Life*:"—

"The best drink is water, a liquor commonly despised and even considered as prejudicial. I will not hesitate, however, to declare it to be one of the greatest means for prolonging life. Read what is said of it by that respectable veteran, Mr. Theden, surgeon general, who ascribed his long life, of more than eighty years, chiefly to the daily use of seven or eight quarts (from twenty to twenty-four pounds) of fresh water, which he drank for upwards of forty years. Between his thirtieth and fortieth year, he was a most miserable hypochondriac, oppressed with the deepest melancholy; tormented with a palpitation of the heart, indigestion, &c.; and imagined that he could not live six months. But from the time he began this water regimen, all these symptoms disappeared; and in the latter half of his life, he enjoyed better health than before, and was perfectly free from the hypochondriac affection."

"The element of water is the greatest and only promoter of digestion. By its coldness and fixed air, it is an excellent strengthener and reviver of the stomach and nerves. On account of its abundance of fixed air, and the saline principles it contains, it is a powerful preventive of bile and putrefaction. It assists all the secretions of the body." p. 284-5. Eng. Edit.

We should, in a cause like the present, be doing injustice to the great SYDENHAM, were we to omit his testimony in favour of the superior efficacy of water as drink for general use. It is the more incumbent on us to do this, in order to rescue his name from the foul opprobrium which a retailer of excerpts, who is also editor of a daily paper in our city, has attempted to cast upon the name of this celebrated physician, whose glory it is to have introduced the cooling and natural regimen in diseases, in place of the heating and cordial practice which had been so common before his time. The author, in the chapter from which we are about to quote, speaks of the diet in gout, to which he was himself subject.

"As to water alone, I esteem it crude and pernicious, and have found it so to my cost; but young persons may drink it with safety, and it is, at this day, the common drink of the greatest part of mankind, who are happier in their poverty than we are with our luxury and abundance. This is confirmed by the great multitude of diseases with which we are afflicted upon this account—as the gout, apoplexy, palsy, &c. besides the injury done to the mind, in being drove from its natural rectitude, by the disturbance which the fiery spirits of such liquors, together with the animal spirits which assist the thinking powers, occasion by volatilizing the mind too much, and suggesting vain and idle notions, instead of solid and weighty reasonings, and thus, at length, rendering us drolls and buffoons, instead of wise-men; between which the difference is almost as great as between a substance and a shadow." p. 369-70. Rush's Edit.

Now, if our readers will compare the above with the following sentence, as given in his anti-temperance excerpts, by the editor already alluded to, they can form an estimate of his critical candour, and of his ability to give precepts in hygiene.

“To correct the defects of water, the celebrated Sydenham, *who found water crude and pernicious*, recommended wine, well diluted with water, as a safe drink, particularly to those afflicted with gouty complaints.”

The words in italics are so in the excerpts. Who, from merely seeing them, would not suppose, that Sydenham had uttered a pointed prohibition against the use of simple water in any case; when, in fact, he admits it to be “the common drink of the greatest part of mankind”—and, while stating, eulogises the practice.

We have now given the opinions, on the use of water as a drink, of the most learned and experienced physicians—men whose names are most illustrious in the annals of medicine—of Germany, Holland, Scotland and England. These opinions are of the same uniform tenor—they are expressive of the sense and general experience of mankind on the subject; and they are the more to be relied on, because uttered by men who have taught opposite theories of medicine, and differed greatly in their estimate of the operation and effects of medicinal agents, and of course of vinous and malt liquors. In regard to distilled liquors, these physicians have reprobated their use, with nearly the same unanimity as they have eulogised and expressly recommended the general and constant use of water as a drink. General and unerring experience has led them to this conclusion in both cases.

In the milder regions of France, the land of the vine, physicians of observation and learning are found, who give the preference to water over all other liquids, as the habitual beverage. We have already repeated the opinion of POMME,\* who expressly calls water the only fitting drink for man—at the time, also, in which he is describing the regimen best adapted to the hysterical and hypochondriacal, those who are supposed to require cordials and restoratives. His opinion, in this respect, is in perfect accordance with the experience of Theden, as given above by Hufeland.

LONDE, author of an esteemed work in French, on Hygiene,† tells us, that—

“Water is, of all drinks, that which, by its constant use, is best fitted to aid in prolonging the life of man.”

ROSTAN, a physician of reputation, in the article *Eau*, in the *Dict. de Med.* after speaking of the different properties of water, says,—

“Water, endowed with these properties, is, beyond question, the most natural drink—that of which man made use in times of primeval manners. Abstemious persons are not pale and weak, as supposed—this effect only occurs when water is drunk to excess. Those who take it in moderation enjoy, to a very high degree, all the faculties, as well moral as intellectual, and often attain advanced age.”

The repute in which CIRILLO, and other physicians of Italy, brought the watery regimen, and the free and general use of water as a drink, both in that country and in Spain, are facts in accordance with, and corroborative of, the opinion which we have been advocating. HOFFMANN has a remark which finds its place here:

“There goes a common opinion, that the drinking of water is pernicious to those who eat fruit; but this is a great mistake: for in Spain, Portugal, and France, water is the common drink; and yet these nations freely eat fruit, all the summer, without any inconvenience.”

\* Journal of Health. Vol. I. No. 23.

† Nouveaux Elemens d'Hygiene. Tom. i. p. 150.



Strange as this assertion may seem, it is not the less correct, that the large body of the labouring classes, in those countries and in Italy, make water their common drink. Wine, however abundant it may be, is a beverage of comparative luxury to such persons. The thousands of fishermen and lazzaroni of Naples, whose solid aliment is bread and macaroni, and, of late years, potatoes, and whose constant drink is water, exhibit a strength and symmetry of frame, and ease of movement, together with a vivacity of feeling, of which their richer fellow-citizens and noblemen, drinkers of wine, may well envy them the possession.

The hardy Arabs of the desert have no other habitual drink than water, and even this, when on an expedition of war, trade or plunder, is often in small quantities, and far from being pure; but yet, what drinkers of wine or porter could undergo the fatigue and exposure to which these people are habitually subject. Water is the habitual, and we may add, only drink for millions of the inhabitants of Asia and Africa, to whom nature, in many parts of those continents, has been by no means niggardly in physical power and symmetry of form. The same may be said of that large population scattered over the islands of the Indian and Pacific Oceans.

Are additions of an alcoholic or vinous nature required in the climates of the tropics, where the languor of the animal frame is considerable, and corroborants seem to be indicated? Dr. JOHNSON, editor of the *Medico Chirurgical Review*, in his "Tropical Hygiene," tells those who go to hot climates—

"In short, the nearer we approach to a perfectly *aqueous* regimen in drink, during the first year at least, so much the better chance have we of avoiding sickness; and the more slowly and gradually we deviate from this afterwards, so much the more retentive will we be of that invaluable blessing—HEALTH!

"It might appear very reasonable, that in a climate, where ennui reigns triumphant, and an unaccountable languor pervades both mind and body, we should cheer our drooping spirits with the mirth-inspiring bowl; a precept which Hafiz has repeatedly enjoined. But Hafiz, though an excellent poet, and, like his predecessor, Homer, a votary of Bacchus, was not much of a physician; and, without doubt, his "*liquid ruby*," as he calls it, is one of the worst of all prescriptions for a "pensive heart." I remember a gentleman at Prince of Wales's Island, (Mr. S.) some years ago, who was remarkable for his convivial talents and flow of spirits. The first time I happened to be in a large company with him, I attributed his animation and hilarity to the wine, and expected to see them flag, as is usual, when the first effects of the bottle were past off; but I was surprised to find them maintain a uniform level, after many younger heroes had bowed to the rosy god. I now contrived to get near him, and enter into a conversation, when he disclosed the secret, by assuring me, *he had drunk nothing but water for many years in India; that in consequence his health was excellent—his spirits free—his mental faculties unclouded*, although far advanced on time's list; in short, that he could conscientiously recommend the 'antediluvian' beverage, as he termed it, to every one that sojourned in a tropical climate." *Sect. Drink.*

The experience of the most competent judges is decidedly favourable to the use of water, as the exclusive beverage in the West Indies. The celebrated Dr. JACKSON, at one time at the head of the medical staff in the British West Indies, and who had served in the southern states in the revolutionary war, thus speaks of himself:—

"I have wandered a good deal about the world, and never followed any prescribed rules in any thing; my health has been tried in all ways; and, by the aids of temperance and hard work, I have worn out two armies, in two wars; and, probably, could wear out another before my period of old age arrives; I eat no animal food, *drink no wine or malt liquor, or spirits of any kind*; I wear no flannel, and neither regard wind nor rain, heat nor cold, where business is in the way."

Doctor MOSELEY, an authoritative writer, on *Tropical Diseases*, says,—



"I aver, from my own knowledge and custom, as well as from the custom and observations of others, that those who drink *nothing but water*, or make it their principal drink, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience."\*

If we take a climate the very opposite of that just spoken of, viz: the extreme north, where winter reigns six months in the year, and where the intense cold would seem to justify, if not, require, the ingestion of some unusual stimulus, we shall still find that water, as it is the habitual drink of the inhabitants, so is it that best adapted to persons from other countries, compelled by accident or trade to remain there for any length of time. The late experienced and accomplished Dr. MILLER, of New York, in his published "Medical Works," holds the following language on this point:

"A great proportion of all persons, found in our hospitals and almshouses, are the victims of sottishness. I can add nothing to the weight of the remonstrances which have been often presented to the public, on the morbid and corrupting influence of this vice. For the purpose, however, of refuting the *vulgar opinion*, that spirituous liquors are useful in enabling people to bear extreme cold, it is only necessary to state, that in all the frequent attempts to sustain the intense cold of winter, in the arctic regions, particularly in Hudson's Bay, Greenland, and Spitzbergen, those crews or companies, which had been well supplied with provisions and liquors, and enabled thereby to indulge in indolence and free drinking, have generally perished; while, at the same time, the greatest number of survivors have been uniformly found among those who were accidentally thrown upon the inhospitable shores, destitute of food and spirituous liquors, compelled to maintain an incessant struggle against the rigours of the climate, in procuring food, and obliged to use water alone as drink. This fact is too decisive to need any comment." p. 231.

Similar testimony is furnished by Professor HITCHCOCK, in the work from which we have repeatedly made extracts.

The opinion of Professor HOSACK as given in the first number of the present volume, is in strict accordance with that of the distinguished men just quoted. We need not repeat it here.

Our readers can now determine, whether the eulogies which we have given to water, as a drink, in the different numbers of this Journal, and the expressions, that "*simple water is, after all, the beverage best adapted to all classes and descriptions of persons*"—"pure water is the only fitting drink for man"—"pure water, without any addition, is confessedly the drink most friendly to health, and the one which ought invariably to be adopted"—are not fully sustained by the concurrent opinions of the most observant, learned, and distinguished physicians of all countries, and by the amplest experience of the inhabitants of every climate. The singular courtesy and novel logic displayed by the anti-temperance editor, in briefly replying to all this weight of facts and authorities, by the epithet *nonsense*, can now be fully appreciated. Our readers can also contrast the tenor of the present article, with the wonderful discovery repeated by this editor, of water being "*the most mischievous of all beverages, it being very seldom pure, and usually impregnated with some noxious substance.*" And yet this writer asserts, that he does not mean "to decry the wholesomeness of water." He would have better served the cause of humanity, by inserting, in his paper, the various processes for purifying water, which we detailed in the 7th No. of the 1st Vol. of this Journal; and, by attention to which, it is in the power of every individual to obtain this liquid, pure and wholesome, without having an excuse, in any case, to resort to the poisonous addition of ardent spirits, or the exceedingly dangerous substitute of diluted wine and malt liquors.

*American Annals of Education and Instruction, and Journal of Literary Institutions, embracing a Record of Schools, Colleges, and Lyceums.* Vol. I. No. 1. Boston. Carter and Hendee.—This is the third series of the AMERICAN JOURNAL OF EDUCATION. It is conducted by WILLIAM C. WOODBRIDGE, assisted by several friends of education. It appears monthly, in numbers of from 40 to 50 pages. Terms—\$3 a year, in advance.

The zeal and talent displayed by Mr. Woodbridge, in the cause of education, are now so generally known, and, we trust, appreciated, as to require no additional eulogy from us. The class of persons to whom his Journal is immediately addressed, and for whose benefit it is mainly intended, is so large in our country, as to be of themselves sufficiently numerous to extend adequate patronage to the work. But it must also be regarded with an encouraging eye by all intelligent parents, anxious to glean information of the best means for the moral and physical education of their children. We hope to have space hereafter to notice more fully, than at present, some of the articles in the present number. The "Editor's Address" merits an attentive perusal, and the articles entitled, I. *Progress of Education in Germany and Switzerland*: II. *Biographical Sketch of Fellenberg*: III. *Sketches of the Fellenberg Institution at Hofwyl*: IV. *Infant Education*, are all germane to the matter, and contain much that is amusing even to the general, shall we say lazy, reader. The remainder is occupied with a review of the '*Report of the Manual Labour Academy of Pennsylvania*,' and another on '*Foster's Carstairsian Penmanship*;' also articles on an '*Asylum for the Blind*,' and '*Methods of Teaching to Read*.'

*New England Farmer.* Boston. Edited by T. G. FESSENDEN.—We are always pleased at looking over this valuable paper. We regard it as a friend and powerful assistant to our cause. For it would be of little avail to us to recommend to the people to use bread made of good wheat or corn, fresh vegetables, suitably matured, and fruits in their season, if our agricultural and horticultural fellow-citizens were not apprized of the best means of cultivating the soil, so as to insure a regular supply of these supports of life, and pleasant and allowable means of gratifying appetite. Information on all these, and sundry other topics, such as grazing, raising stock, &c. are well taught and illustrated in the *New England Farmer*. We obtain the following brief items from this source:—

*The rich not to be envied.*—The poor do not have the dyspepsia, the rich do. The healthy poor may consume as much *superfine flour* as they can get, while the dyspeptic rich are condemned to *bran*.

*Grapes.*—Considerable attention is now bestowed on the culture of this wholesome fruit, in Nantucket. A correspondent writes us that one gentleman has now a *number of bushels* of Isabella grapes on his vines. Three or four years ago not a vine was raised there. The culture of fruit trees is also extending.

In the same path of usefulness, and under similar able guidance, is the *New York Farmer*. The following case, related in this paper, is one of many thousands which might, if the same pains had been taken, be recorded:—

*Expense of Ardent Spirits.*—A farmer in Connecticut, who has occupied the same farm, on lease, for about thirty years past, was lately complaining that he had been able to lay up nothing, from his thirty years' labour. A neighbouring storekeeper offered to explain to him the reason; and proceeded as follows:—"During the thirty years that you have been on that farm, I have been trading in this store, and the distilled spirits I have sold you, with the interest of the money, would have made you the owner of the farm you hire." On examination of the books of the storekeeper, his assertion was found correct. The farm was worth about five thousand dollars.

The JOURNAL OF LAW, a popular periodical, conducted by an association of members of the bar, is published at the office of the Journal of Health, No. 108 Chesnut street, Philadelphia, on the *second* and *fourth* Wednesdays of every month: price \$1 50 per annum, in advance. Agents for the Journal of Health are hereby authorised to receive subscriptions.

POSTAGE on both works the same as on newspapers in general.



# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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**NO. 4. PHILADELPHIA, OCTOBER 27, 1830. VOL. II.**

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HOWEVER great have been the advances of the moderns in science, and in multiplying the resources of art, they are still inferior to the ancients (we mean more particularly the Greeks and Romans) in a knowledge and practice of the union of physical with mental culture. Until of late years, there seemed to be no medium between, on the one side, monkish seclusion of youth, to the sacrifice of their health and bodily vigour, and, on the other, an addiction to rough sports and training for corporeal feats, to the neglect of intellectual and moral improvement. If the youth at school or college indulged in exercise, it was either irregular, forced and violent, or so unnatural as to deform and retard the growth of the whole body, by the too exclusive use of a single limb. Examining the subject in its medical bearing, it is, we must needs say, a doubtful point, whether all the resources which chemistry has now placed at the disposal of a physician, in such a variety of the most powerful mineral preparations, and active principles of vegetables, are not counterbalanced by a neglect and ignorance of the combined power of regimen, and methodical, yet varied, exercise, on which many of the ancients laid such emphasis, and in the employment of which they were often so successful.

It is thought sufficient, with us, to cultivate the mind by written and oral instruction—and we leave the body to rust or waste, as individual caprice may prompt. Every reader of history knows that the Greek and Roman youth were treated after a very different method. Strength of body and endurance of fatigue were not then thought incompatible with easy and graceful movements—finished delivery in speech, and the sublimest speculations in philosophy. The education of the Greeks (the Lacedæ-



monians excepted) consisted of four principal branches, viz: the Gymnastic exercises, Letters, including oratory and philosophy, Music, and Painting.

The Gymnasia were schools for all manly exercises, to give robustness to the frame, and to preserve it in the plenitude of health, while, at the same time, it became better prepared to endure the fatigues and privations of war. The five principal exercises practised in these establishments, and subsequently in the national games or festivals, were running, wrestling, boxing, throwing the discus or quoit, and leaping. To these some think we ought to add the contest of the javelin. Not only was muscular power increased by these means, but the senses were also rendered more acute, and the facilities for acquiring knowledge through these important, and, indeed, only channels, greatly increased. The connexion between the efforts of the mind, and feats of bodily strength and agility, was formally acknowledged, not only in the practices of many of the most distinguished statesmen and philosophers of antiquity, but, also, in the fact of prizes being disputed at the Olympic games, for history, poetry, and eloquence, as well as for the exercises already mentioned. Herodotus recited the nine books of his history at these games: and Sophocles is said to have expired through joy at receiving a poetical prize at them.

Gymnastics has been defined "the art of regulating the movements of the body, in order to develop its strength, to improve its agility, its pliancy, and its powers; to preserve or re-establish health: it is intended, in fact, to enlarge the moral and physical faculties." We may study gymnastics under several points of view, such as in reference to the means and processes employed; its application to the study of the Olympic games, and military exercises; and, finally, its use in Hygiene and Therapeutics, or to the preservation of health and cure of disease.

Herodicus has been regarded as the founder of medical gymnastics; although Galen refers to Esculapius as one of long anterior date, who gave directions on this head. Herodicus, by following his own maxims of exercise, from being a valetudinary became healthy and robust. He has been accused of being somewhat empirical in his directions: and it was left for his pupil Hippocrates to give method and consistency to this branch of the healing art. The latter recommends gymnastic exercises in many parts of his treatises on diet and regimen. Celsus, his imitator and admirer, was very particular in pointing out the gymnastics applicable to the diseases of which he speaks. Galen, in his different works, gives precepts on the application of methodical exercise.

But our object is not so much a history of gymnastics, as to persuade our readers of the great importance of the subject, in whatever light we regard it. To parents, public instructors, physicians, and legislators, it is one full of interest. For the present, we shall close our remarks by an account of some cases, in which regulated muscular exercise was productive of marked beneficial effects on the invalid and infirm. They are from a report of the committee of the French Institute, on a work on *Gymnastic Exercises*, by Captain Clias.\*

“A student in medicine, attacked with a cerebral affection which kept him in a sleepless state, owed his complete cure to the movements of the superior extremities, practised twice a day until he was fatigued. A man of fifty, attacked by a complete sciatica, did not receive any relief from the most appropriate medicines which had been administered unto him, nor even from blisters; by means of a series of movements, executed in his room, he regained in three days his pliability; he was able to go out, to walk, and to arrange his affairs, in a fortnight. Mr. Clias communicated to us a known fact, which deserves to be related to you.—A child, aged three years, could scarcely stand; at five he walked badly, and supported by leading strings; and it was only after dentition, at seven years old, that he could walk without assistance, but he fell frequently and could not rise again. Given up by the physicians, he continued in this state till the age of seventeen, when the loins and lower extremities could scarcely support the upper part of his body, the arms were extremely weak and contracted, the approximation of the shoulders contracted the chest and impeded respiration, the moral faculties were quite torpid, in short, nature was at a stand still. In the month of November, 1815, this unfortunate youth was presented to Mr. Clias, by several students, who intreated him to receive him into his academy; on admission, his strength was tried; that of pressure by the dynamometer was only equal to that of children of seven or eight years. The strength of pulling, ascending, and of jumping, was completely void.

“He ran over the space of a hundred feet, with great difficulty, in a minute and two seconds, and could not stand when he had finished.

“Carrying a weight of fifteen pounds made him totter, and a child, of seven years old, threw him with the greatest facility. Five months after he had been submitted to the Gymnastic regimen, he could press fifty degrees in the dynamometer; by the strength of his arms, he raised himself three inches from the ground, and remained thus suspended for three seconds; he leapt a distance of three feet, ran 163 yards in a minute, and carried on his shoulders, in the same space of time, a weight of thirty-five pounds. Finally, in 1817, in the presence of several thousand spectators, he climbed to the top of a single rope, twenty-five feet high; he did the same exercise on the climbing pole, jumped, with a run, six feet, and ran over five hundred feet in two minutes and a half. Now that he is a clergyman, in a village near Berne, he can walk twenty-four miles on foot, without incommoding himself; and the exercises, which he has always continued, have occasioned, instead of his valetudinary state, a vigorous constitution.

\* An Elementary course of Gymnastic Exercises, intended to develop and improve the Physical Powers of Man—and a complete Treatise on the Art of Swimming. By Captain P. H. Clias. 4th Edition, with 71 Engravings. London, 1825.



## CLOTHING.

WHEN we consider the soft, tender, and uncovered skin of man, so different from that of all other animals, which has a covering of hair, down, or feathers, it must be evident that it was intended by nature, that he should clothe himself by his own ingenuity and labour.

Certain savages, in hot and burning climates, do, it is true, dispense with clothing almost entirely; but this is done, even in the warmest regions, at a great risk and expenditure of life. A considerable proportion of those whose bodies are unprotected by clothing, fall victims to inflammations and other diseases, arising from the action of the climate upon the exposed surface.

The aborigines of a few of the colder countries of Europe, are also said to have used scarcely any clothing—but at the same time we are told, that they were obliged to apply thick paints and varnish to the entire surface, in order to protect them from the inclemencies of the weather.

The clothing worn, should be such as to keep the body warm and comfortable—neither allowing it, on the one hand, to experience the slightest sensation of chilliness, nor, on the other, unnecessarily augmenting its heat. In the variable climate peculiar to our northern, middle and western states, it is of the greatest consequence that the clothing should, in its material and amount, be adapted to the average state of the weather. The most judicious physicians, therefore, advise that the clothing should neither be of too flimsy and light a nature in summer, nor too warm and oppressive in winter, but that a medium covering should be worn ordinarily throughout the year; with appropriate additions adapted to changes in the weather, to the prevailing temperature of the season, or to particular circumstances of exposure.

In regard to the amount and texture of the clothing, the sensations of each individual should be consulted—and no one should suffer from cold who can avoid it. The person who does so, must, according to Dr. Gregory, be either a fool or a beggar—a fool not having sense, nor a beggar money, to clothe himself sufficiently. It is absurd to endeavour to inure one's-self to bear cold with few or thin clothes. Let but the clothing be comfortable, not too heavy; and regular exercise, and regular living, will be found the best means for fortifying the body against the elements.

When in a warm apartment in winter, or during the heat of the day in summer, as well as at all seasons when the body is in a state of active exercise, a less amount of clothing is demanded than under different circumstances. Hence the very great importance of assuming an additional and warmer covering, on removing from a heated apartment into the cold external air—after sunset in summer, and invariably on the suspension of exercise.



Husbandmen, and all who are engaged during the day in laborious occupations, will find it therefore an important precaution, to put on, when their work is done, an over garment somewhat warmer than that worn while occupied with it.

Among the fair sex, in particular, observes an eminent writer, as well as among the fashionable and effeminate of the other sex, it is too much the custom to envelope the body in a warmer dress during the morning and middle of the day, when the sun is above the horizon, and some degree of exercise is taken, or the individual remains at home, than in the after part of the day and evening, when the frame is languid, and the air damp and cold. If to this we add the rapid transitions from heated and crowded assemblies of all kinds, to the midnight sky, often amid rain or snow, we shall find abundant cause of the havoc which diseases of the chest and lungs occasion, among the youth of the more wealthy classes. These dangers, into which the affluent voluntarily run, bring them on a par, so far at least as comfort in dress is concerned, with the indigent who are exposed to them from necessity.

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#### SUGAR.—PRESERVES.

“HE,” says honest old Slare, the physician, “that undertakes to argue against sweets in general, takes upon him a very difficult task; for nature seems to have recommended this taste to all sorts of creatures.” This, as a general proposition, is undoubtedly true, and yet we find that there are writers, of no mean eminence, who condemn, in the strongest terms, the use of sugar, as injurious to the stomach, destructive to the teeth, or otherwise pernicious to the health of the system. How such an opinion should ever have originated, it is very difficult to say. So far from any bad effects being produced by the free use of sugar, at least under the ordinary circumstances of health, it is shown, by the most conclusive evidence, to be a highly nutritious and useful article of diet.

So palatable, salutary, and nourishing, is the juice of the sugar cane, says Bryan Edwards, in his history of the West Indies, that every individual of the animal creation, drinking freely of it during crop time, derives health and vigour from its use. The meagre and sickly among the negroes exhibit a surprising alteration, in a few weeks after the sugar mill is set in motion. The labouring horses, oxen, and mules, though almost constantly at work during this season, yet, being indulged with plenty of the green tops of this noble plant, and some of the scummings from the boiling-house, improve more than at any other period of the year.

It is, in fact, to the sugar they contain, that a long list of fruits and

other vegetable productions, which constitute so large a portion of the food of man and the inferior animals, owe their nutritious properties. The date, which contains a great amount of sugar, forms almost the only sustenance of a large number of the inhabitants of the East; and the fig, a fruit of the same character, was anciently, we are told, the chief food of the *Athletæ* or public wrestlers.

From these and other facts, we may infer, that sugar forms a very proper addition to our food. Whether pure sugar, however, can be eaten by itself, in any quantity, with perfect safety, is somewhat doubtful. To insure its ready digestion, and in that manner prevent its turning sour in the stomach, it would appear to be necessary, that it should be combined with other alimentary substances. It is in combination with mucilage and other vegetable matters, that it is met with in the juice of the cane and those fruits which the experience of mankind has shown to be the most nutritious. Hence, as a general rule, sugar should be made use of rather as an addition to less palatable articles of diet than as the principal food. We do not say, that life cannot be sustained upon sugar alone; for we know that in their journeys through the desert, whole caravans have subsisted upon it for many days. And in St. Domingo, at a time when commerce was suspended from the want of ships, sugar was substituted, during many months, for the ordinary food of the cattle, and they were found to fatten on it.\* It is, however, a curious but well-established fact, that substances which contain, like sugar, a large amount of highly nutritious matter, in a small bulk, do not agree so well with the stomach, nor are so readily digested, as those in which the nutritive principle is diffused through a larger mass of aliment.

With a few individuals, sweets of all kinds produce nausea or uneasy sensations in the stomach—it is needless to say, that in such cases sugar should be refrained from, or used only in very minute quantities.

With dyspeptics, generally, sugar is very apt to disagree. Dr. Philips informs us, that he has known several who were obliged to abstain even from the small quantity used in tea.

Preserves are merely different kinds of fruit boiled to a certain extent in sugar or molasses. The same remarks, very nearly, will, therefore, apply to them as to the latter. When eaten in moderation, with milk or bread, they form an innocent, if not advantageous, addition to our meals; provided, however, they are prepared of fruit tolerably ripe, and not too acid. We are now speaking of the ordinary domestic preserves. In reference to the

\* We know that this is at variance with the experiments of Magendie, in which he gave sugar to dogs, and found them pine away under its use. But we must bear in mind that these were *carniverous* animals.



entire class, it will be proper to observe, that when formed from vegetables, very tough, of a woody fibre, or otherwise of an indigestible nature, they invariably disturb the stomach, notwithstanding the sugar with which they are combined.

The great, perhaps the only, objection to the use of preserves in general, during a state of health, is, that they are generally eaten with the dessert, after partaking of a hearty dinner, or at the close of a substantial supper. Under such circumstances, they almost invariably impede digestion, and by running into fermentation in the stomach, produce heartburn, colic, and other uneasy sensations. They are very apt, also, to produce the same effects, when partaken of late in the evening, or just before retiring to rest.

Similar cautions should be observed in regard to the vessels in which preserves are kept, as were laid down when we spoke of pickles. A few years since, a number of the inhabitants of Lancaster county, in this state, were attacked with an extremely painful affection, the cause of which was traced to the use of apple-butter (a species of preserve) which had been kept in earthen vessels, glazed, as is usual, with lead.

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#### MAXIMS FOR THE DECLINE OF LIFE.

To such of our readers as have passed the meridian of their days, and who are desirous of prolonging their lives, health, and happiness for a still longer term, we recommend a close attention to the following maxims. They form part of "A Code of resolutions for declining life," drawn up by an old physician. The entire code is well deserving of careful perusal; but the part which we have thought proper to pass over, would appear to belong rather to a code of ethics than of health.—The resolutions to be adopted by all who are in the decline of life are:—

To endeavour to get the better of the intrusions of indolence of mind and of body, those certain harbingers of enfeebling age.

Rather to wear out, than to rust out.

To rise early; and, as often as possible, to go to bed long before midnight.

Not to nod in company, nor to indulge in repose too frequently on the couch by day.

Not to give up walking, nor to ride on horse-back to fatigue. Experience, and a staid medical authority, determines from six to ten miles a day. Nothing contributes more to the preservation of appetite, and the prolongation of life, than the constant use of the feet.

To continue the practice of reading, pursued, it is to be hoped,



for more than half a century, in books on all subjects—for variety is the salt of the mind, as well as “the spice of life.”

To admit every cheerful ray of sunshine on the imagination.

To try to live within one’s income, be it large or small.

Not to encourage romantic hopes or fears.

Not to drive away hope, the sovereign balm of life—though it be the greatest of all flatterers.

Not wilfully to undertake any thing, for the accomplishment of which the mind or body is not sufficiently strong.

To avoid being jostled too much in the streets—being stunned by the noise of the carriages—and not to be carried, even by curiosity itself, into a large crowd.

Not to run the race of competition, nor to be in another’s way.

To preserve one’s temper on all occasions; and hence, never to give up the reins to constitutional impatience.

If one cannot be a stoic, in bearing and forbearing on every trying occasion, yet to endeavour by every means to pull the check-string against the moroseness of spleen, or the impetuosity of peevishness. Anger is a short madness.

To contrive to have as few unemployed hours as possible, that idleness, the mother of vices and of crimes, may not pay her visits. To be always doing something, and to have something to do. To fill up one’s time, and to have a good deal to fill it up with—for time is the material of which life is made.

Not to indulge too much in the luxury of the table, nor yet to under-live the constitution. The gout, rheumatism, and dropsy, in the language of the Spectator, seem to be hovering over the dishes. Wine, the great purveyor of pleasure, offers his service, when love takes his leave. It is natural to catch hold on every help when the spirits begin to droop; but let it be recollected, that while love and wine are good cordials, they are not to be forced into common use.

To resolve never to go to bed on a full meal. Exercise, a light supper, and a good conscience, are the best promoters of a good night’s rest, and the parents of undisturbing dreams.

Not to be enervated by indulgence in tea-drinking.

Not to debilitate the mind by new and futile compositions. Like the spider, it may spin itself to death. The mind, like the field, must have its fallow season.

To enjoy rationally the present—not to be made too unhappy by reflection on the past, nor to be oppressed by invincible gloom, or ridiculous fears as to the future.

To resolve more than ever to shun every public station, every arduous undertaking. To be satisfied with being master of one’s self, one’s habits—now a second nature, and one’s time. Determined not to solicit, unless cruelly trampled on by fortune, nor to live and die in harness of official station, of trade, or a profession.

Not to lose sight, even for a single day, of the good and proverbial doctors—Diet, Merryman, and Quiet. Resolved to remember, and to recommend, towards tranquillity and longevity, the three oral maxims of Sir Hans Sloane;—"never to quarrel with one's self, one's wife, nor one's friend."

Not to put one's self too much in the power of the elements, as modified by the sun, the wind, the rain, and the night air.

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#### MEDICAL SCIENCE IN CHINA.

It will be seen by the following article, taken from an entertaining little work, recently published in this city, entitled, *Sketches of China*, by W. W. Wood,\* that, however oppressive and tyrannical the various monopolies and exclusive privileges, granted to individuals in the Celestial Empire, the trade of quackery flourishes with all that luxuriant freedom which we are accustomed to see it in our own happy republic of Pennsylvania. We would just remark, however, that, notwithstanding the continued magnificent promises made by their empirics, to cure every disease, there are still a great many cases of blindness among the Chinese. The mere mention of this fact will be, we dare say, enough to induce the publisher of the solemn document from Lisbon, to send out some of his Panacea to Canton. We can assure him, in advance, that he will not have the least difficulty in procuring the certificates of Mandarins of all qualities, in favour of cures, real or imaginary, no matter which.

The greater portion of the people being in very limited circumstances, it follows that they can seldom resort to physicians of eminence, whose demands for professional attendance are much greater than those of numerous empirics who are to be found in every street. These persons attract crowds round them while reciting the virtues of the medicines they have to sell, and by large placards, and extraordinary orations, induce the credulous and ignorant to peril their lives by an infallible pill, or destroy their health for ever by an elixir of immortality. I have never been able to ascertain the existence of any regulation by which the practice of medicine is confined to competent persons, and from the extensive scale on which these people prosecute their labours undisturbed, it is unlikely that any such law exists. The quacks alluded to are generally found seated in the streets, surrounded by a chaos of medicinal herbs and simples, with a small cabinet of preparations, and a granite mortar before them. The applications are either topical, as plasters, or the moxa, or in form of teas, decoctions, &c. few of which fail of giving permanent relief to the patient by despatching him to his ancestors. The regular practitioners of medicine, with the exception of some childish national superstitions, are skilful in the simple practice of medicine, but in surgical operations they are entirely at a loss; and where diseases occur in which an amputation, or operation of similar importance, is necessary, the patient is left to his fate. The apothecaries are on the same footing as with us, and

\* Carey & Lea, 1830.



the prescriptions of the physicians despatched to them to be compounded. They have a great number of medicinal preparations and plants in their pharmacopœia which are unknown to us, and many which are precisely similar to those in use among ourselves. Among the former we may enumerate scorpions, the horns of the rhinoceros, elephant's tails, skin, &c. dried insects of several species, some of them used as vesicatories, the bones of wild cats, and many powerful plants peculiar to the country. Among the latter may be enumerated rhubarb, a species of liquorice, and several gums. The famous ginseng is one of the most important, from the extensive uses to which it is applied.

The moxa and scarification are much resorted to in trifling indispositions; the latter is administered in the simplest manner, and consists only in scraping the part affected with a cash, or small brass coin, until the skin be chafed off. A very strict attention is paid to the pulse in various parts of the body, and the character of the disease principally determined by its motion. So important is this conceived to be, that the success of an examination of a candidate for a medical degree depends principally on the state of his knowledge on this point. A celebrated work on the subject by a physician of great eminence may be found in Du Halde's *China*, where the symptoms, &c. are regularly detailed. The medical works are numerous, but those which are justly celebrated are small in proportion to the many indifferent treatises.

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#### MALT LIQUORS.

PERSONS not conversant with the bearings of a particular subject, from having no personal or experimental knowledge of it, are often prone, especially when actuated by a spirit of partisanship, or by addiction to vitiated taste or propensity, to confound the value of authorities, and to mistake common report for authenticated facts. Such persons will quote Sir John Mandeville with the same gravity that they would Humboldt; and to their eyes Sir Kenelm Digby, with his sympathetic powder, is as worthy of credence and respect, as Ambrose Paré, the father of French Surgery. It is in this blundering spirit that we hear malt liquors, and particularly ale and porter, so highly eulogised as nutritive and reviving. The proof is thought to be furnished, by reference to the burly frame, and rotund face, of a beer-drinking Englishman, and, above all, to the broad shoulders and large limbs of London porters and coal-heavers. Just on such evidence, were many people once deceived into a belief of the corroborant effects of ardent spirits, and of their enabling men to undergo greater fatigue, and to display more strength. We are now well assured that this latter opinion is a mere fiction. It has been the means of ruining 'soul and body' thousands of human beings annually. The creed which teaches the beneficial effects of malt liquors for a constant beverage largely used, will, on examination, be found nearly as fallacious, and, as far as excess goes, nearly as fatal. No liquid is safe or proper for habitual use during health, which has the power, when drunk, of producing ebriety. The animal economy will assuredly suffer by every preternatural acceleration of its functions, that is, of every increase of excitement which is not the effect of the necessary and healthful exercise of an organ. The



stomach during the digestion of nutritive food, the heart and blood vessels, during and after muscular exercise, or the brain by intellectual efforts, and the various emotions of our nature, are subjected to their appropriate stimuli. But let the stomach, and heart, and brain, be excited ever so little beyond their customary range of action, by a foreign stimulus—an agent not required for calling them into regular display, and their functions become irregular. The degrees of sensation are various, through which the individual committing an excess passes, such as merriment, loud talking, vociferation, drunkenness; but the secondary effect is always pernicious. Even the rapid growth of the body, or of particular parts of it, under the use of nutriment in excess, and of malt liquors, is an event to be deprecated, as exposing the individual to violent disease, and depriving him almost necessarily of the chances of longevity. That we may fully sustain these positions, we proceed to give the opinion of practical and observant physicians on the subject. Dr. Macnish, member of the Faculty of Physicians and Surgeons of Glasgow, treats of drunkenness, as modified, 1st. By ardent spirits, 2d. By wines, 3d. By malt liquors, 4th. By opium, 5th. By tobacco, 6th. By nitrous oxide. Under the third head, or drunkenness modified by malt liquors, he holds the following language :

“Malt liquors, under which title we include all kinds of porter and ales, produce the worst species of drunkenness; as, in addition to the intoxicating principle, some noxious ingredients are usually added, for the purpose of preserving them and giving them their bitter. The hop of these fluids is highly narcotic, and brewers often add other substances, to heighten its effect, such as hyoscyamus (henbane,) opium, belladonna (deadly nightshade,) cocculus Indicus, lauro cerasus (laurel-cherry,) &c. Malt liquors, therefore, act in two ways upon the body—partly by the alcohol they contain, and partly by the narcotic principle. In addition to this, the fermentation which they undergo is much less perfect than that of spirits or wine. After being swallowed, this process is carried on in the stomach, by which fixed air is copiously liberated, and the digestion of delicate stomachs materially impaired. Cider, spruce, ginger, and table beers, in consequence of their imperfect fermentation, often produce the same bad effects, long after their first briskness has vanished.

“Persons addicted to malt liquors increase enormously in bulk. They become loaded with fat: their chin gets double or triple, the eye prominent, and the whole face bloated and stupid. Their circulation is clogged, while the pulse feels like a cord, and is full and laborious, but not quick. During sleep, their breathing is stertorous. Every thing indicates an excess of blood; and when a pound or two is taken away, immense relief is obtained. The blood, in such cases, is more dark and sily than in others. In seven cases out of ten, malt liquor drunkards die of apoplexy or palsy. If they escape this hazard, swelled liver, or dropsy carries them off. The abdomen seldom loses its prominency, but the lower extremities get ultimately emaciated. Profuse bleedings frequently ensue from the nose, and save life, by emptying the blood-vessels of the brain.

“The drunkenness in question is peculiarly of British growth. The most noted examples of it are to be found in innkeepers and their wives, recruiting serjeants, guards of stage-coaches, &c. The quantity of malt liquors which such persons will consume in a day, is prodigious. Seven English pints is quite a common allowance, and not unfrequently twice that quantity is taken without any perceptible effect. Many of the coal-heavers on the Thames

think nothing of drinking daily two gallons of porter, especially in the summer season, when they labour under profuse perspirations. A friend has informed me that he knew an instance of one of them having consumed eighteen pints in one day, and he states that there are many such instances.

"The effects of malt liquors on the body, if not so immediately rapid as those of ardent spirits, are more stupifying, more lasting, and less easily removed. The last are particularly prone to produce levity and mirth, but the first have a stunning influence upon the brain, and, in a short time, render dull and sluggish the gayest disposition. They also produce sickness and vomiting more readily than either spirits or wine.

"Both wine and malt liquors have a greater tendency to swell the body than ardent spirits. They form blood with greater rapidity, and are altogether more nourishing. The most dreadful effects, upon the whole, are brought on by spirits, but drunkenness from malt liquors is the most speedily fatal. The former break down the body by degrees: the latter operate by some instantaneous apoplexy or rapid inflammation.

"No one has ever given the respective characters of the malt and ardent spirit drunkard with greater truth than Hogarth, in his *Beer Alley* and *Gin Lane*. The first is represented as plump, rubicund, and bloated; the second as pale, tottering, and emaciated, and dashed over with the aspect of blank despair."

Will any person after reading the above, and especially these sentences: "The drunkenness in question is peculiarly of British growth. The most noted examples of it are to be found in innkeepers and their wives, recruiting serjeants, guards of stage-coaches," &c. wish to see any portion of our population indulging in the habitual use of, and consequent addiction to malt liquors? But, perchance, some excerptors may tell us, that "*porter* obtained its name because it was a very hearty and nourishing liquor, and supposed to be very suitable for *porters* and other working people." Now, of the *real suitability* of this liquor for the class of persons just mentioned, our readers will have, in addition to the above, a tolerably adequate idea, by letting Dr. Johnson, editor of the *Medico Chirurgical Review*, and author of several popular works on medicine, speak for us. The extract is from the section on *Drink*, in his *Hygiene*.\*

"Intoxication, however, is not our subject. No one will dispute the bad effects of this propensity. But a very considerable proportion of the middling and higher classes of life, as well as the lower, commit serious depredations on their constitutions, when they believe themselves to be sober citizens, and really abhor debauch.

"This is by drinking ale or other malt liquors to a degree far short of intoxication indeed, yet, from long habit, producing a train of effects that embitter the ulterior periods of existence. Corpulency, obesity, hebetude, vertigo, apoplexy, and other affections of the head, are known to result from the abundant use of malt liquors; but it is not generally suspected that they have a peculiar tendency, independently of the adulterations which too often enter into their compositions, to produce effusion of water in the cavities of the chest, and to predispose to those numerous organic affections of the heart itself, which, of late years, have forced themselves on our attention beyond any thing known in former periods.

"Malt liquors assuredly give greater degree of fulness to the blood-vessels than any other species of drink, while, in common with the latter, they para-

\* A Treatise on Derangements of the Liver, Internal Organs, and Nervous System; Pathological and Therapeutical. By James Johnson, M. D. &c. &c.



lyse the absorbent system, and render torpid many of the salutary secretions. The heart is thus called upon for unusual exertions, which eventually injure its function or structure; while the equilibrium between exhalation and absorption on the serous membrane of the chest is deranged, and dropsical effusions in the pericardium or bags of the pleura ensue.

"The beer-bibber then, has probably little reason to exult over the dram-drinker. If he escapes ascites, or dropsy of the abdomen, he runs the risk of hydrothorax, or water of the chest, a much worse disease! If he have an immunity from disorder of the *liver*, he becomes predisposed to derangements of the *heart*! If he experience not emaciation and tremors, he too often becomes overloaded with fat, and dies apoplectic! If he be not so liable to maniacal paroxysms of fury, from the fire of ardent spirits, his intellectual faculties become sodden, as it were, and stupidity ensues!"

We leave it to our readers to judge, whether the porters and coal-heavers of London, to whom seven English pints daily is quite a common allowance, and some of whom think nothing of drinking two gallons in the same period, especially in the summer season, are sufferers from the maladies above described. And yet free potations of malt liquor are strenuously recommended by writers among us, whose knowledge of the wants of society, and the causes tending to injure it, are derived from sundry scraps of belles lettres literature, or disquisitions over a good supper. These persons would seem to think, that mechanics and labouring men are to be regarded as mere beasts of burthen, whose brains may be sodden, and their faculties stupified, provided their bodies obtain excessive growth, and they are able for a few years to minister to the wants and luxuries of the privileged few. Such we know are not the mechanics and working men of this country—they have minds and shrewdness, and look to higher enjoyments than a stupefaction of their senses, by malt or narcotic liquors. It is as men, and as freemen, who must have a certain portion of intelligence, that we occasionally address our remarks to them, and hold up for their imitation the example of Franklin, rather than that of English coal-heavers and porters. If, in the moist and cool climate of England, such terrible effects ensue from copious potations of malt liquors, we can easily conceive what would be the condition of any class of men among us, who would indulge in them during one of our summers. The list of sudden deaths would receive a most alarming increase; for it is precisely persons of the habit and conformation of body of the regular beer bibber, who fall victims, in greatest numbers, to the excessive heat of our cities.

Perhaps it will be alleged, that many of the evil effects of malt liquors depend on their being adulterated, and that the same objections do not apply to them when they are the product of fair brewing. The distinction is, no doubt, measurably correct: but we may estimate the chance of obtaining them pure by what the author of a practical treatise on Brewing, which some years back had run through eleven editions in London, tells us. After stating the various ingredients used for brewing porter, he lets us know,—

"That however much they may surprise, however pernicious or disagreeable they may appear, he has always found them requisite in the brewing of porter, and he thinks they must invariably be used by those who wish to con-



tinue the taste, flavour, and appearance, of the beer. And though several Acts of Parliament have been passed to prevent porter brewers from using many of them, yet the author can affirm from experience, he could never produce the present flavoured porter without them. *The intoxicating qualities of porter are to be ascribed to the various drugs intermixed with it.* It is evident some porter is more heady than others, and it arises from the greater or less quantity of stupifying ingredients. *Malt, to produce intoxication, must be used in such large quantities as would very much diminish, if not totally exclude, the brewer's profit."*

The following are some of the articles used by fraudulent brewers, and recommended by Morris, in his work on 'Brewing Malt Liquors:' *Colouring*, being a solution of burnt sugar; *Cocculus Indicus* berry, a bitter and narcotic; the peculiar principle on which its properties depend is called by chemists *picrotoxin*, bitter poison; *Calamus Aromaticus*; *Quassia*; *Coriander*, is much used by brewers to give a colour to ale; *Capsicum*, or red pepper; *Carraway Seed*; *Grains of Paradise*; *Ginger*; *Beans*; *Oyster Shells*; *Alum*.

During a period of seven years, there were twenty-nine houses, carrying on the druggist or grocery business, which were prosecuted and had fines levied on them, in London, for supplying illegal ingredients to brewers for adulterating beer. In a period of three years, nineteen publicans were prosecuted, and fines levied, for adulterating beer with illegal ingredients, and for mixing table with their strong beer; and during six years, nineteen brewers were punished by fine for adulterating strong with table beer. In the same period, thirty-three brewers were fined for receiving and using illegal ingredients in their brewings. We are not, however, to suppose that these adulterations are practised in London alone. The venders of the noxious articles to mix with beer, are stated to have found most customers among the country brewers of England.

Taking into consideration the tendency of the stronger malt liquors, such as porter and ale, even when pure, to produce in those much addicted to them, apoplexy, palsy, and dropsy, and the fact of the immense extent to which the adulteration of those liquors, by the addition of various noxious ingredients, is carried, we can have a tolerably good idea of the *enviable* kind of drink enjoyed by the English, and can estimate the propriety of our encouraging the general use of such in this country. Why should we go to such expense to ruin our healths, and endanger our lives, by substituting brewed liquor, for pure water?

WE derive the following interesting account of the climate of St. Augustine, from the North American Medical and Surgical Journal, for October, 1830.

#### OBSERVATIONS ON THE CLIMATE OF ST. AUGUSTINE, EAST FLORIDA.

The attention of many persons, suffering with pulmonary diseases, having been directed to the southern section of the United States, as a temporary residence for the benefit of their health, and there being much diversity of sentiment as to the location most proper for attaining this desirable end, I propose to offer to the public some facts

derived from personal observation. Having, in the early part of last year, been the subject of an attack that threatened a rapid termination in consumption, the unanimous opinions of several of my medical friends concurred with my own judgment to induce me to avoid the vicissitudes of the approaching winter in our varying climate; and I felt compelled to make an effort which, to every appearance, was to decide the event of my disease. St. Augustine, in East Florida, was the place to which my views had been directed, and I arrived there soon after the commencement of the present year. A few days residence convinced me of the efficacy of the climate, in promoting my own health; and, from the observations I was continually enabled to make, in reference to the invalids who had resorted thither, from motives similar to my own, I became assured of the excellent effects of the climate: and I am fully satisfied that, although prudence would have dictated a removal two months earlier in the season, the present very great improvement of my health is to be attributed almost wholly to having substituted for the variations of our own latitude the mildness of that more favoured region. St. Augustine is the most southern location on our extensive seaboard, to which a valetudinarian can resort with any prospect of obtaining the attentions and comforts requisite for the improvement of health, and whilst the place will afford most of the requisites for his convenient and comfortable accommodation, the luxurious will be disappointed in their expectations of meeting with all the superfluities which custom may have rendered necessary for their enjoyment. But he who leaves his home to seek the restoration of health, may find in that city advantages which, it has been emphatically attested, do not exist in any other portion of our extensive territory. The intensity of the winter of our northern and middle states is unknown in St. Augustine, and the lowest temperature indicated by the thermometer during my residence there, a period of between three and four months, was  $39^{\circ}$  of Fahrenheit: and only two instances occurred of so great a reduction of temperature, both just before sunrise. For the last seventeen days, of the first month (January,) the average temperature was as follows: at seven o'clock, A. M.  $52^{\circ}$ , at two P. M.  $65^{\circ}$ , at nine P. M.  $56^{\circ}$ . For the second month (February) at seven A. M.  $54^{\circ}$ , at two P. M.  $68\frac{1}{2}^{\circ}$ , at nine P. M.  $59^{\circ}$ . For the third month (March) at seven, A. M.  $62^{\circ}$ , at two P. M.  $73^{\circ}$ , at nine P. M.  $65^{\circ}$ . The thermometer by which these results were obtained, was exposed to a free circulation of the air, in the shade, and in a situation in all respects favourable for obtaining a fair report of the temperature. Snow is wholly unknown, and but a single instance of frost occurred during my residence there, and that in so slight a degree as to be scarcely perceptible. The atmosphere is bland, and the prevalent weather delightful, with a sky in general perfectly clear, to which our own, in the finest weather, in the early part of autumn, bears some resemblance.

The climate of St. Augustine seems peculiarly adapted to the improvement of patients with consumption, asthma, hemoptysis, rheumatism, and dyspepsy. It is a fact worthy of remark, that though it is universally acknowledged the advanced stages of pulmonary consumption are often beyond the power of medical skill to produce restoration, yet most of those who resort to a change of climate for a cure, reject the advantages to be derived from such removal, until the disease shall have made such extensive ravages as to render hopeless every prospect of renovation. Many cases of this nature I had an opportunity of observing during the last winter, and in some of these instances the patients seemed to have hastened from their homes whilst the last glimmerings of life only remained.

The benefit of the climate of St. Augustine will be particularly evident in the incipient stages of those affections, for the cure of which it has been celebrated, and those invalids who contemplate a removal thither, ought not to allow the commencement of winter to surprise them whilst preparing for departure.

The glowing and even exaggerated reports of this climate that have been given by some persons of lively imaginations, have occasioned disappointment to a few of those whose expectations had been greatly excited. Nevertheless, I am persuaded that, generally, a residence there, during the winter season, will contribute much to the advantage of every stage of pulmonary affections: and whilst to those who have suffered the propitious moment to escape, which might have been improved to their recovery, it may afford only a mitigation of their sufferings, and secure a protraction of life, it promises to the more prudent, who can be persuaded to make earlier application for its succour, renovated health, and the restoration of physical and mental vigour.

JAMES COX, M. D.



*Pennsylvania Hospital.*—We insert the following correction of the statement in our 2nd number. It comes, we believe, from an authentic source.

"It would appear, from the statement in the last No. of the *Journal of Health*, of the expenses and receipts of the Pennsylvania Hospital, that the receipts of that Institution, last year, exceed its disbursements, by the sum of \$20,888 78. This is an error, arising from a superficial examination of the printed statement: the amount really added, last year, to the capital stock of the Hospital, was about \$6300."

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*Unhealthy Vegetables.*—A writer in the *Albany Argus*, after speaking of the unhealthiness of salads and fruits brought from a distance, and kept on hand some time by the market people, has the following remarks:

"And what is the remedy for the evil? In the first place, let us be guided by the law of nature, which teaches, *that every district, under suitable culture, will produce the food best adapted to the wants of its population, and that the climate will bring it to maturity at the period when it is best adapted to promote human health and comfort.* In the second place, those who are able should cultivate fruits and vegetables for their own tables. In the third place, enable your horticultural society, by a general and liberal patronage, to extend the sphere of its usefulness; require them to award premiums to market gardeners, for the best productions of their labour; buy of those who gather their vegetables in the morning of the day in which they are to be consumed, and let these not be sold in the streets after eight o'clock; and finally, let a competent person be authorised to inspect the fruit and vegetable stalls, and to condemn and destroy all which is in an unsound and unhealthy state."

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*American Farmer.*—If, by any untoward chance, there be any of our readers in the middle, southern, and western states, to whom the columns of this work are less familiar than its general reputation, we hereby counsel them, as they value productive fields, and fine gardens and orchards, to become forthwith subscribers to the same. Though under a different editorship from that by which it acquired such extensive and merited celebrity, its means of usefulness are as ample and prolific as ever. Even those who are not what may be called professional farmers, but who love to own a fine horse or two, and a few cattle, will find in the *American Farmer* valuable directions for increasing the pleasure and profit to be derived from these animals. In fine, every person, at all interested in matters of rural economy (and who is not interested?) will be gratified and instructed by a regular perusal of this work.

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*The Messenger of Useful Knowledge.*—We do not often meet with a work so true to its title as this interesting little monthly work, published by our friends in Carlisle. The introduction to the first number, or that for August, is a clear and well written view of the *Practical Advantages of Science*, as considered under the heads of the arts of agriculture, manufacturing, and navigation. The initial article, of the second number, is a *Paper on Dew*; by Professor Rogers, in William and Mary College, Va. The subject is one full of interest, in connexion with vegetation and health, and it is clearly and succinctly treated by Professor Rogers. The selections for the *Messenger*, too, are varied and well adapted, both to instruct and amuse. On the last page is an almanac for the month, and a meteorological register for the preceding one. We shall not lose sight of this valuable little miscellany. It is neatly printed, in columns, on good paper. Each number contains 16 pages, and will appear on the first Tuesday of every month. Terms—\$1 per annum. Carlisle. Printed by George Fleming, by whom subscriptions are received.

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*Suggestions respecting Improvements in Education*—presented to the Trustees of the Hartford Female Seminary, and published at their request. By Catharine E. Beecher. Hartford. Packard & Butler, 1829. We shall give some extracts from this sensible address of Miss Beecher, in a succeeding number, when we speak of Calisthenic exercises, or gymnastics for females.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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No two maxims, the one in equity, the other in morals, have been more generally lost sight of, by the greater portion of mankind, than the origin of all power from the people, and the beginning of all education from the infancy of an individual, with due reference to his natural appetites and sentiments, and mental and corporeal faculties.

Even where popular governments were said to exist, the power has been among the wealthy, the privileged by rank, title, or possessions. But the time is now rapidly approaching, when numbers alone will be the measure of public will, and the framers of government. However unpalatable this truth may be to many, who consider themselves as good republicans, it is in vain that they close their eyes, as if they could thereby retard its operation. It is a principle in full force in many sections of our Union: it is one which is beginning to be recognized in Europe, and which must ultimately prevail over the whole world. With such a prospect before us, the subject of education acquires an importance at this time, which it has never attracted before. It is not a question, of the best means of instructing a small number of the youth of a country, at universities, colleges, grammar schools, or select seminaries, in those branches which are to fit them for the exercise of the learned professions, or for filling offices of trust and emolument under the government. O no! the stake is of far higher moment. It concerns the happiness of the whole nation, since it concerns each one to be so enlightened, in regard to his own nature and rights, as to do justice to both, and, at the same time, avoid any encroachment on the equal privileges of his fellow-citizen. Hitherto, the enlightening a nation,



by giving the people sound maxims in morals, and definite principles in knowledge and science, has been occasionally recommended by the government—but the recommendation was made rather in the form of an abstract truth, than as a principle susceptible of, and imperatively requiring, practical adoption. Governors, for the most part, obtaining their powers without the consent or participation of the people, had no direct interest in seeing virtue flourish, and establishing a concordance between natural and written laws. Hence the little support which the ministers of religion have derived from despotic and arbitrary governments, in extending the divine precepts of the gospel—they were compelled, either to denounce the gross vices and glaring improprieties of those in authority, or, for peace sake, preserve a mournful silence. In either case, the people could not fail to be struck with the incongruities of their social and political relations. They saw two great parties in the state, the one perverted by indulgence and unlimited authority—their selves debased by ignorance and poverty, and their concomitants, vice and crime.

The system, if it deserved the name, was artificial—but the evil was increased by many wise men reasoning on it as on something permanent, to which of necessity they must conform themselves. Hence the opinions so prevalent at one time, that the rich were entitled to be governed by a different moral police from that of the poor—their very constitutions were assumed to be different. Sensibility, imagination, grace, elegance, and high mental endowments, were thought to belong, of right, to the former; while bluntness, brute strength, endurance of fatigue, and ignorance, with some share of cunning, were awarded to the latter. Nothing, for example, could more convincingly show the extreme ignorance of the real condition of mankind, than the common belief, that exposure of the poor to the elements, and their scanty fare, were the cause of their alleged superior bodily strength and hardiness, when, in fact, these agents were continually wasting life, and bringing it to a violent and premature end. Even at the present time, when, as in this country, the written laws of the land are enacted with a view to their equal operation on rich and poor, the fact, that we ought all to be governed by the same natural laws, is forgotten. Legislators and public instructors seem not to be aware, that all men, being endowed with certain appetites, propensities, and mental capacities, and susceptible of being acted on by a series of external agencies—in other words, being all necessarily subjected to the same class of natural laws—no scheme of instruction, or ef-

fort of philanthropy, can be permanently or diffusively beneficial, which does not take into consideration the most efficient means of giving effect to these laws. As a sequence to this position, it may be added, that no social and political compact can long exist, without the most jarring discords, unless the education of the faculties, physical and mental, and the true knowledge of the natural laws, be extended to both rich and poor—suitable allowances being always made for individual peculiarities. This is more especially required in a community like ours, in which every man is, at times, called on, at regular intervals, to act the part of a monitor and governor, when he exercises his elective franchise—and, at any time, when required, as a juryman, to sit in judgment on the lives and properties of his fellow-citizens. The steps to be pursued, for the attainment of this object, will form a subject for disquisition in our subsequent numbers. One fundamental principle we cannot, however, abstain from mentioning at this time—it is the education of the appetites, on success in which so much of the happiness of life depends. It must begin from the earliest infancy, long before the dawn of reason, and even anterior to the evolution of the moral sentiments. The rule, on which it is conducted, is a very simple one—applicable to all classes. It is to allow no child the indulgence of an appetite or propensity, other than what is required by its instinctive wants, for its bodily support and health. Nothing is to be conceded by the whim or caprice of a parent, to the imaginary wants of a child; for it must be constantly borne in mind, that every gratification of any one sense, whether of taste, sight, sound, or touch, is the beginning of a desire for its renewal; and that every renewal gives the probability of the indulgence becoming a habit; and that habit once formed, even in childhood, will often remain during the whole of after life, acquiring strength every year, until it sets all laws, both human and divine, at defiance. Let parents, who allow their children to sip a little of this wine, or to just taste that cordial, or who yield to the cries of the little ones for promiscuous food, or for liberty to sit up a little later, or to torment a domestic animal, or to strike their nurse, or to raise the hand against mama—ponder well on the consequences. If they do not, often vain are the after efforts of instructors—vain the monitions from the pulpit: their child is in danger of growing up a drunkard, or a glutton—a self-willed sensualist, or passionate and revengeful—prompt to take the life of a fellow being, and to sacrifice his own; and all this, because the fond parents were faithless to their trusts—they had not the firmness to do their duty—they feared to mortify their child; and in so doing, they exposed him, in after life, to be mortified by the world's scorn, to wander an unloved, unpitied thing.



## AMUSEMENTS AND TOYS OF CHILDREN.

THE following excellent remarks upon the proper amusements and toys of children, we have translated from the German of Struve. They occur in his work on Physical education, and are recommended to the attentive perusal of every parent.

Sedentary games may be well adapted to the amusement of day-labourers and rustics who fatigue themselves by hard work during the day; but for children, whose principal employment should be play, they are improper. In our opinion, therefore, inactive amusements should be resorted to only in certain cases as an occasional substitute for others, and continued but for a short time. Exercise is the very soul of all play; because the activity of the different powers is attended with immediate consequences to the mental and bodily prosperity of the individual. For this obvious reason, the games which require muscular exertion are not only conducive to health, but, also, improve the senses and unfold the understanding. To put things together and separate them, to erect and destroy houses built of blocks and other similar materials, to trundle a hoop, fly a kite, or arrange and construct little vehicles in their own way, all these are diversions which ought to be sedulously encouraged, by procuring the articles requisite for such pursuits. These, however, should be simple, and of little intrinsic value, as that is soon enhanced in the possession of the young. On this account also, a ball, a top, a hobby horse, a little chaise, a wheelbarrow which they can manage without extraneous assistance, are preferable to a wooden doll or the figures representing horses and carriages, which afford them amusement merely by their appearance.

Nor should girls be excluded from active exercise. It is a material error in physical education, to make that ill founded distinction between the sexes, which condemns female children, from their cradle, to a sedentary life, by permitting them scarcely any other play things than dolls and tinsel work or trinkets, while their sprightly brothers amuse themselves with their hoop and other active diversions. Such premature refinement is dearly purchased at the expense of health and of a cheerful mind.

All amusements are most beneficial to health in the open air; and, were it possible to keep a child continually in the fields and gardens, there would be no occasion to supply them with play-things. Benign nature would present them with a sufficient variety of objects for their amusement—they would find an inexhaustible source of materials for constructing toys, which, being works of their own creation, could not fail to be more useful than the most expensive artificial contrivances.

Society increases the charms of juvenile amusements. It is

indeed very desirable and rational to allow a number of children to assemble; but it would be prudent to watch their conduct, though without rigour or unnecessary interference on the part of the tutor, as they are then in their most happy state. It has been proposed to establish, in every large city, public pleasure grounds appropriated to the use of young people, and likewise to appoint proper inspectors to keep them under certain restrictions. Such regulations would, in various instances, be productive of good effects: they would prevent many ill-bred boys from running about the streets, where they are under no control, and where they learn from each other most improper practices. It is doubtful whether this suggestion will ever be realized—though a public pleasure ground exclusively appropriated for the use of children, would certainly be of infinitely more importance to the health and morals of youth, than theatres, ball rooms, or places of public parade.

On the whole, it is equally important for children to be allowed their regular play-hours, as to be compelled to attend school: indeed the former would be productive of greater advantages for the improvement of their physical and intellectual faculties, than the latter mechanical habit, at an age when they are not yet susceptible of scholastic instruction.

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#### THE OLD AGE OF A TEMPERATE MAN.

LEWIS CORNARO, a Venetian nobleman, memorable for having lived to an extreme old age, he being 105 years old at the time of his death,\* wrote a treatise on “The advantages of a temperate life.” He was induced, it appears, to compose this at the request and for the instruction of some ingenious young men, for whom he had a regard; who, seeing him, then eighty-one years old, in a fine florid state of health, were extremely desirous to be made acquainted with the means by which he had been enabled to preserve the vigour of his mind and body to so advanced an age. He describes to them, accordingly, his whole manner of living, and the regimen he invariably pursued. He states, that when he was young he was very intemperate—that this intemperance had brought upon him many and grievous disorders; that from his thirty-fifth to his fortieth year, he spent his days and nights in the utmost anxiety and pain—and that, in short, his life had become a burthen to him. His physicians, after many fruitless attempts to restore him to health, told him,

\* This was his age at the period of his decease, according to the statement of his niece, who was a nun at Padua—others, however, say he had only entered his 99th year.



that there was but one medicine remaining, which had not yet been tried; but which, if he could but prevail upon himself to use with perseverance, would free him from all his complaints—and that was a regular and temperate plan of life. Upon this he immediately prepared himself for his new regimen, and confined himself to a very moderate portion of plain and wholesome food. This diet was at first very disagreeable to him, and he longed to return again to his former mode of living. Occasionally, indeed, without the knowledge of his physicians, he did indulge himself in a greater freedom of diet; but, as he informs us, much to his own uneasiness and detriment. Compelled by necessity, and exerting resolutely all the powers of his mind, he became, at length, confirmed in a settled and uninterrupted course of the strictest temperance; by virtue of which, as he states, all his disorders had left him in less than a year, and he enjoyed, subsequently, perfect and uninterrupted health. Some sensualists, it appears, had objected to his mode of living—insisting that it was useless to mortify one's appetites, as he did, for the sake of becoming old, since all that remained of life after the age of sixty-five, could not properly be called *vita viva, sed vita mortua*—not a living, but a dead life. “Now,” he says, “to show these gentlemen how much they are mistaken, I will briefly run over the satisfactions and pleasures which I now enjoy, in this eighty-third year of my age. In the first place, I am always well, and so active withal, that I can with ease mount a horse upon a flat, and walk to the top of very high mountains. In the next place, I am always cheerful, pleasant, perfectly contented, and free from all perturbation, and every unpleasant thought. Joy and peace have so firmly fixed their residence in my bosom, as never to depart from it. I have none of that satiety of life so often to be met with in persons of my age, for I am enabled to spend every hour of my time with the greatest delight and pleasure. I frequently converse with men of talents and learning, and spend much of my time in reading and writing. I have another way of diverting myself—by going every spring and autumn to enjoy, for some days, an eminence which I possess in the most beautiful part of the Euganian hills, adorned with fountains and gardens; and, above all, a convenient and handsome lodge, in which place I also, now and then, make one in some hunting party, suitable to my taste and age. At the same seasons of every year, I revisit some of the neighbouring cities, and enjoy the company of such of my friends as live there, and through them the conversation of other men of parts, who reside in those places—such as architects, painters, sculptors, musicians, and husbandmen. I visit their new works; I revisit their former ones, and always learn something which gives me satisfaction. I see the palaces, gardens, antiquities; and, with these, the

squares and other public places, the churches, the fortifications—leaving nothing unobserved, from which I may reap either entertainment or instruction. But what delights me most, is, in my journeys backwards and forwards, to contemplate the situation and other beauties of the places I pass through—some in the plain, others on hills, adjoining to rivers or fountains—with numerous beautiful houses and gardens. Nor are my recreations rendered less agreeable and entertaining by my not seeing well, or not hearing readily every thing that is said to me—or by any other of my senses not being perfect; for they are all, thank God, in the highest perfection, particularly my palate, which now relishes better the simple fare I meet with wherever I happen to be, than it did formerly the most delicate dishes, when I led an irregular life. I sleep, too, everywhere soundly and quietly, without experiencing the least disturbance—and all my dreams are pleasant and delightful.

“These are the delights and comforts of my old age, from which I presume, that the life I spend is not a dead, morose, and melancholy one; but a living, active, and pleasant existence, which I would not change with the most robust of those youths, who indulge and riot in all the luxury of the senses—because I know them to be exposed to a thousand diseases, a thousand unavoidable sources of unhappiness, and a thousand kinds of death. I, on the contrary, am free from all such apprehensions—from the apprehension of disease, because I have nothing for disease to feed upon—from the apprehension of death, because I have spent a life of reason. Besides, death, I am persuaded, is not yet near me. I know that, barring accidents, no violent disease can touch me. I must be dissolved by a gentle and gradual decay, when the radical moisture is consumed, like oil in a lamp, which affords no longer life to the dying taper.”

Truly did this philosopher, for so he may be called, prophecy concerning his future health and happiness—for he lived, as has been remarked, to be upwards of a hundred years old, after publishing another tract in his ninety-fifth year.

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#### POISONOUS CHEESE.

*Mysterious Circumstance.*—On Monday evening the family of Mr. Bennet, of Lispenard street, were taken ill after having partaken of some cheese which had been purchased for family use. Seven members of Mr. Bennett's family were affected, and it was only by the instant attendance of professional men that they were delivered from imminent danger. We have heard that two or three families in the same neighbourhood have suffered from a similar cause. No satisfactory account for the occurrence has been given yet; but we are pleased to state that no lives are lost.—*N. York Courier and Enquirer.*

We avail of the occasion furnished by the foregoing account,



to say something of the manner in which cheese becomes injurious, and, in some cases, decidedly poisonous when eaten even in small quantities. This effect is produced in two ways; First by the addition of a mineral colouring matter—red lead, which was at one time much used in Great Britain, to communicate to the cheese the peculiar reddish colour, which is supposed to be characteristic of fineness of quality. An instance of poisoning from this cause, is mentioned in the Repertory of Arts, first series, Vol. VIII. p. 262. The second mode is that by which a real *poison of cheese* is formed; though under circumstances which as yet we are not well able to appreciate. Very detailed descriptions of the effects of this poison are to be met with in late German journals. The best accounts are by Professor Hünefeld and Dr. Westrumb. During the latter part of the last century the deaths from eating cheese were so common, that several of the German states investigated the subject, and legislative enactments were passed in consequence.

At first the prevalent belief was, that the cheese acquired an impregnation from copper vessels used in dairies; and accordingly the Austrian, and Wurtemberg governments prohibited the use of copper for such purposes.—This opinion, however, was proved, by chemical analysis, to be untenable; and the inquiries of Hünefeld and Sertürner have now rendered it probable that the poisonous property of the cheese resides in two animal acids analogous to, if not identical with, the caseic and sebacic acids,\* and consequently that the poisonous cheese belongs to the same genus as the noxious sausages. Of the latter we may perhaps speak on a future occasion. In the mean time, however, we can tell our readers that the fresh sausages which are made and eaten in their houses, will not affect them like the peculiarly compounded and long kept German sausage.

In the German cheese, the curd, before being salted, is left for some time in a heap, to ferment, in consequence of which it becomes sour and afterwards ripens faster.—But if the milk has been curdled with vinegar,—if the acid liquor formed while it ferments is not carefully drained off,—if the fermentation is allowed to go too far,—if too little salt is used in preserving the curd,—or if flour has been mixed with the curd, the subsequent ripening or decaying of cheese follow a peculiar course, and a considerable excess of caseic acid is formed, as well as some sebacic acid.

According to Westrumb, the poisonous cheeses present no peculiarity in their appearance, taste or smell. But Hünefeld says that they are yellowish-red, soft and tough, with harder and

\* The caseic acid is one of the principles generated during the fermentation of the curd of milk. Some think it is a modification of the acetic acid with an acrid oil. Sebacic acid is obtained by the distillation of hog's lard or suet. It melts like fat when heated.—It may exist as a natural product, that is, evolved spontaneously in animal matter.

darker lumps interspersed; that they have a disagreeable taste; redden litmus, and become flesh-red instead of yellow, under the action of nitric acid (*aqua fortis*.)

The symptoms they cause in man appear to be nearly the same with those produced by the poisonous sausage, and constitute various degrees and combinations of inflammation of the stomach and digestive canal generally.—In the most severe of Hünefeld's cases the quantity taken did not exceed four ounces, and was sometimes only half an ounce. The same author found that a drachm and a half of the caseic acid, which he procured from the cheese, killed a cat in eight minutes; and the same quantity of the sebacic acid in three hours.

The poisonous cheese has hitherto been only met with in some parts of Germany. But Dr. Christison, from whose valuable work we derive the preceding remarks, is inclined to believe that a similar poison is occasionally met with in Cheshire, among the small farms, where the limited extent of the dairies obliges the farmers to keep the curd for several days before a sufficient quantity is accumulated for the larger cheeses.—It is hardly necessary to add, that analogous properties may be imparted to cheese by the intentional or accidental addition of other poisons of a mineral nature—as of lead, mentioned in the beginning of this article. Chemical analysis will, however, soon lead to the detection of these substances, even when in very small quantities.

Whether the individuals who ate the cheese in New York, suffered from its having undergone the changes indicated above, we have no means of determining. But from other cases, which have come to our knowledge, we are inclined to believe that poisonous cheese is occasionally met with in this country.

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#### NEW EXHIBITION OF QUACKERY.

It was reserved for this present enlightened age, to exhibit quackery of a new kind. Hitherto the empiric used to vaunt his remedies as the product of some rare plant—a balm of Gilead, obtained by an exquisite process of distillation or sublimation, which he alone had the skill to properly superintend. The knowledge of its virtues was gained from some eastern seer, or mountain witch, or by travel among the Turks or Indians, or from the physician to the great Khan of Tartary, or it was revealed in a dream, came by intuition, or found in an old book. Still, there the remedy was—swallowed by the credulous, sneered at by the philosopher, analysed by the chemist, and its inertness, or dangerous nature, exposed by the physician.\* As the cre-

\* See *Journal of Health*, Vol. I. p. 348—50.



dulous were much the largest class, the trade of the empiric flourished, at least for a season, until some new pretender, rather more impudent and noisy, and perhaps more ingenious in manufacturing cases of cures, supplanted him in public estimation.

Now-a-days, a new era in the history of empiricism has begun. Men who have discovered, as they allege, the only true and natural method of curing a disease, we will suppose it to be dyspepsy, make public—no, they make an offer to cure a patient, provided he pay a large fee, and promise to keep secret the means of cure! Is this in character with the course of things in our republic, in which every opinion, religious, moral, or political, is scrutinized, and all its bearings carefully noted?—For fear individual watchfulness should not be sufficient in questions of self-comfort, the government appoints inspectors of provisions; in our markets, and at our wharves, to see that no fraud is practised on us, and that we are not hurt or poisoned by knavish avarice. But what is the course in regard to our lives, when threatened by disease. Are any means taken to prevent our being duped by empirical rogues—venders of nostrums and poisons, which, on the faith of their oft iterated promises, and false documents, so many of the unwary swallow, to the detriment of their health, if not to the destruction of their lives. So far from protection being extended to the community, in this respect, it is left a prey, an avowed prey, to every vagary of ignorance, to every sinister attempt of knavery—to all the most absurd operations of the human mind, in the pretensions of quackery to cure diseases which its professors never saw, by means which they cannot possibly understand or appreciate. We say, the community is left an avowed prey—for if any of its members, suffering from imposition, complain, he is laughed at, and told to be wiser in future. If a class of persons, who, from education and experience, are well aware of the dangers of quackery, point them out and expose its fallacies, they are sneered at as interested and envious bodies. Interested, indeed, they are, in preventing bodily distress, and in arresting the progress of cruel disease: but envious, of what? is it of seared consciences and ignorant minds? The discoverer of the new and natural method of curing disease, warmed with a philanthropic spirit towards his fellow-citizens, offers it to them: but as it is in human nature to think too lightly of what we get too easily, a large fee is exacted for the cure; and then, in order, we suppose, that the method may be more tenaciously remembered by the patient, he is sworn to secrecy. Be the course pursued, hurtful or beneficial, or indelicate and immoral, he or she is sworn not to divulge the mystery.

What would be the condition of a physician who should take the required oath? We will suppose he thinks the secret practice lia-

ble to great abuse, perhaps decidedly injurious—he must not warn his fellow-citizens of their danger, in submitting to the trial of cure. Suppose, on the other hand, he finds it beneficial—he must not make use of it, in his own practice, with his patients—he must send them to be cured by the great magician himself, or if this latter be in another and remote city, they must wait patiently his coming. Thus a physician swears, that he will not divulge a method of cure which might be the means of restoring hundreds, perhaps thousands, to health and vigour, if it were generally known—assuming all this time as true a tithe of what is asserted to be so. But it may be said, that if the man of wonder-working fame be absent, he can give the physician a dispensation, so far as to allow the latter to practice, himself, on his own patients, the new method. Here then we should have the singular and revolting spectacle, of a member of a liberal profession, among whom there has ever been a most entire community of knowledge, becoming the sworn agent and partner of an empiric, and pledged to keep his secret, come what may. Have physicians reflected on this subject? Have they called to mind the great and the good, who, in shedding lustre on their profession, have ennobled human nature by a self-devotion and disinterestedness, for which worldly honours and applause, even if more lavishly rendered, could never be an adequate requital? The secrets of a craft, the tricks of empiricism cannot square with the lofty maxims of true disciples of Hippocrates, who himself preferred devoting his services to his country, ravaged with a plague, to receiving the glittering treasures and promised honours of the king of Persia.

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#### MIRROR OF THE GRACES.

WE have just received a work under the above title, which, with a few omissions and slight amendments, we should like to see extensively circulated among our female readers.—There is much plain good sense in the ideas inculcated, and pointedness of reprobation in the habits which the authoress is desirous should be shunned by her sex. In admitting that the *person* of a woman is the primary subject on the present occasion, it is also distinctly asserted that the directions to increase the empire of her personal charms must be with a constant reference to their being the ensign of her more estimable mental attractions.—“She must never suppose,” continues the writer, “that when I insist on attention to person and manners, I forget the mind and heart; or when I commend external grace, that I pass unregarded the internal beauty of the virgin.” An opinion may be formed from



the following sentence, of the extensive opportunities for observation and improving her taste, which the authoress enjoyed:—

“Sometimes I may illustrate by observations drawn from abroad, at other times by remarks collected at home. Having been a traveller in my youth, whilst visiting foreign courts, with my husband, on an errand connected with the general welfare of nations, I could not overlook the influence which the women of every country hold over the morals and happiness of the opposite sex, in every rank and degree.”

Will every respectable female agree with the writer when she says,

“Fine taste in apparel I have ever seen the companion of pure morals; whilst a licentious style of dress was as certainly the token of the like laxity in manners and conduct. To correct this dangerous fashion, ought to be the study and attempt of every mother—of every daughter—of every woman.”

After some general remarks on the manners and fashions of the past and present times, the authoress gives a chapter to the subject of “the female form,” in which different colours and styles of beauty are noticed, and attention to a correspondence between the age and fashion of dress and ornaments recommended.—The rules for the preservation of the bloom of beauty, during its natural life, are excellent: but the extract must be postponed to our next number. After this, follow directions for preserving the complexion and clearness of the skin, among which are those against powdering the face, washing it with cold water, or throwing off the bonnet, and sitting in a *thorough* air or draft, after the fair one has been heated by exercise. The *real* not the *spurious* complexion is held up to admiration—but we must object to even the slight license tolerated rather than allowed, by the writer in the use of a cosmetic, in the shape of a little vegetable rouge—nor can we approve of the twice daily ablution with French or white brandy and rose-water. Even its occasional use requires caution, which we do not find stated by the recommender. Penciling the eye brows, and wearing wigs of a different colour from the natural hair, are reprobated. Under the head of dress and personal decoration the writer eulogizes—

“The taste, which yet prevails with persons of real judgment, to maintain the *ease and gracefulness* of our assumed Grecian mode, against a new race of stay-makers, corset-inventors, &c. who have just armed themselves with whalebone, steel and buckram, to the utter destruction of all the naturally elegant shapes which fall into their hands.”

Elegant dressing, we are told in this work, is not found in expense; money without judgment may load, but never can adorn.

“In short, the secret of dressing lies in simplicity, and a certain adaptation to your figure, your rank, your circumstances. To dress well on these principles—and they are the only just ones—does not require that extravagant attention to so trivial an object, as is usually exhibited by persons who make the toilet a study.”

The two extremes of tasteless extravagance and of slatternness

are to be carefully avoided. On the subject of economy, it is very appropriately remarked—

“No treasury is large enough to supply indiscriminate profusion; and scarcely any purse is too scanty for the uses of life, when managed by a careful hand.”

In reference to styles in dress, we are told that “the seasons of life should be arrayed like those of the year.” Then follows advice in which means of adaptation are pointed out both as regards colour, fulness and texture. The extreme of corseting is censured in very decided terms, as adverse alike to symmetry and health. Remarks respecting how far the exposure of the neck and arms is allowable, are well concluded in the following strain:

“What is the eloquence of your beauty? Modesty! What is its first argument? Modesty! What is its second? Modesty! What is its third? Modesty! What is its peroration, the winding up of all its charms, the striking spell that binds the heart of man to her for ever? Modesty!!! In the words of Moore,

“Let that which charms all other eyes  
Seem worthless in your own!”

Modesty is all in all, for it comprises the beauties of the mind as well as those of the body; and happy is he who finds her!”

The chapter on the detail of dress seems to be in the same good taste as the preceding parts of the work: but as it is not our intention here to enter intimately into the secrets of the toilet, we must refer our female readers to the book itself.—The assortment of colours, the sparing use of trinkets, and the more liberal use of flowers, are points very prettily touched on. Deportment, carriage and demeanor, together with dancing, and other accomplishments, are discussed with good sense and correct taste. While counselling greater attention to the management of the arms and general person, and ease and graceful movement in the dance, the authoress speaks favourably of the English country dance, and the French dances, including minuets and cotillions—but with regard to the German waltz, she thinks with Goethe, when writing of the national dance of his country, “that none but husbands and wives can with propriety be partners in the waltz.” It has been said by men of no very over-strained feeling, “that there are very few women in the world with whom they could bear to dance the German waltz.”

In an Appendix we find an abridgment by an eminent English Physician, from an Essay on the Use of Corsets, by Sœmmering, the celebrated German physiologist. Perhaps we may be tempted hereafter to transfer it to our pages. In conclusion, we renew the expression of our desire to see this work, with some modifications, very generally in the hands of our fair countrywomen.

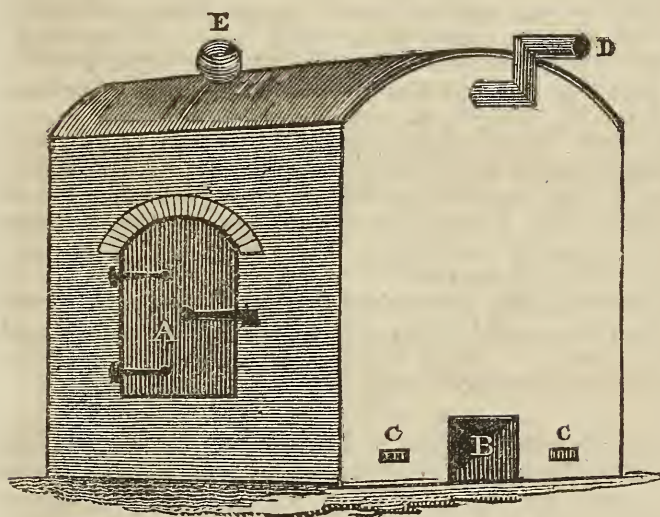


## WARMING HOUSES.

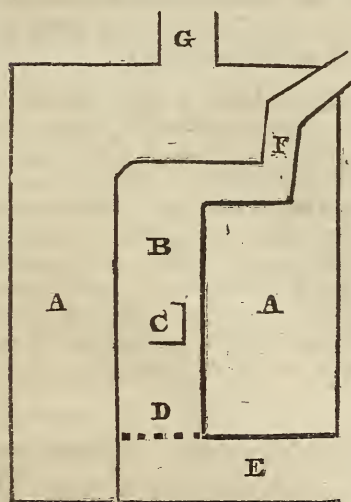
THERE is much popular ignorance prevailing on the subject of warming and ventilating houses both among the English and Anglo-Americans. One would have thought that the advice and experiments of such men as Franklin and Rumford should have dispelled the illusions about people being more liable to catch cold when a regular and uniform heat is kept up in their apartments, than when these are traversed by currents from doors, windows, and every crevice, all rushing towards an open fire. But prejudices are hard to be overcome—the more so indeed, the more beneficial their abandonment. If we were really made hardier, and acquired exemption from the complaints so common in our variable climate, during the autumnal, winter and spring months, by the common practices of using open fires,—single windows and doors, we might give up the comfort of the opposite plan; but no such good follows our exposure: no frame, however vigorous, is exempt from the assaults of streams of cold air in our houses.—This is not, however, a matter of theory, or to be argued from individual experience.—National usage, in the coldest climates in Europe, is decisive on this point. The Russians, Finlanders, and Swedes, of all classes, are not ashamed to keep up nearly a summer heat in their houses during the winter months—they have no fears of being called effeminate. On the contrary, they allege, that in sallying out from their houses into the external frosty air, they are able to bear and even enjoy this kind of exposure, or air-bath, the better from their previous warmth—precisely for the same reason that a person with a vigorous circulation of the blood, and hot skin, is better enabled to bear the shock of a cold bath. In the opposite circumstances, of immersion in cold air or cold water, when a person is chilly and with pale skin, as when coming out from a cold room and imperfectly clad, he will suffer greatly, and be less able to resist the secondary and morbid effects of cold. Rumford declares that, notwithstanding his first prejudices against stove heat, he found, from an experience of twelve years residence in Germany, not only that warm rooms were more comfortable in winter, but also certainly tended to the preservation of health.

The grand object, with those of weak chests and prone to pulmonary consumption, is to live, if possible, in a climate of nearly equable temperature during the year; at any rate to enjoy this state of atmosphere during the winter. Hence the directions of physicians for such persons, that they spend the winter in a southern climate; and why, but to avoid the vicissitudes of their own?—vicissitudes which might be mainly guarded against, by a wiser method of ventilating and warming their houses, and a better fashion of clothing, when going out for the purposes of exercise and recreation. Conformably with the facts already laid down, experience shows, that persons who have lived in an artificial climate in their houses, the rooms of which were kept up all the winter at an uniform heat, have actually borne subsequent accidental exposure to the raw air of spring, better than if they had gone through the common hardening process of sitting in imperfectly warmed rooms, which were traversed by innumerable cross currents of air.

These truths are beginning to be admitted among us, in this city at least; and at this time churches, banks, public offices, and buildings belonging to institutions of learning and science, are generally warmed with heated air.—The means of doing this will be readily understood, by reference to the accompanying plates, which are a representation of the method adopted in the Academy of Natural Sciences.—It will be seen that not only heated, but fresh air is passed up from the chamber surrounding the stove into the apartments above, by means of the two openings c. c. in plate first—hence there is ventilation constantly going on by the cold air entering into the openings from below, and displacing a quantity of warm air, which is passed up through the flue into the apartments above. If there be many persons in these latter, farther ventilation can be easily obtained, and at the same time a reduction of temperature, if desired, by having a pane of glass in one of the windows, framed and hinged so as to allow of its being opened when required; or there may be an opening left in the chimney or fire board.



- A, opening into heated air chamber.
- B, Ash hole, and draft to support combustion in the stove.
- C. C. Openings through which the air to be heated enters the chamber.
- D. Flue, or pipe of stove.
- E. Flue to distribute heated air.—It enters the room or hall above through the centre of the floor; its mouth being covered with an iron grating.



- A. A. Heated air-chamber.
- B. A common sheet iron stove for burning coal.
- C. Door to admit the coal.
- D. Grate.
- E. Ash hole.
- F. Chimney, flue, or pipe of stove.
- G. Opening to distribute heated air through the room or hall.



*Illinois Monthly Magazine.*—A perusal of the first number of this work for October, satisfies us that its editor, Mr. James Hall, already advantageously known as a good writer, is fully entitled to ask, and receive, encouragement and contributions towards a new periodical devoted to science and literature. The west has its full proportion of men of talents—of strong and vigorous intellect—many of whom are powerful and instructive, though, perhaps, not very polished writers: the materials for description and essay, in that section of our country, are numerous and diversified; and we cannot but anticipate, with such elements, a successful result to the attempt of Mr. Hall. The articles in the first number are both original and selected—and consist of a tale, "The Missionaries;" poetry, "The Indian Wife's Lament;" essay on "Railways;" Governor Cole's communication "On the capabilities of the State (Illinois) for Internal Navigation;" a letter on "The Petrified Forest;" "Law Notices;" an interesting sketch of the city and territory of Algiers; "Geology of Illinois;" "American Silk;" "Rail Road Speech;" and "Literary Intelligence."

The Illinois Magazine is published in Vandalia, by Blackwell and Hall.—Terms, three dollars a year, in advance.—Each number to contain forty-eight pages.—The agent for this city is Mr. Harrison Hall.

*Profits of Temperance.*—Of the numerous instances which have been related to us, we shall only record the following. A company, extensively engaged in building, came to the resolution that they would no longer furnish ardent spirits for the numerous hands in their employ. Upon their making known this resolution, only two of the hands manifested dissatisfaction. Rather than submit to terms which they deemed so hard, they quitted their employment. The next morning, however, both of them returned. The shock had brought them to their senses, and they saw where they were. One of them, a first-rate workman, held, in substance, the following language to his employers, upon his return: "I am sensible that the use of ardent spirits has always kept me poor, notwithstanding I have worked hard, and had high wages. I am now in debt; my family are clothed in rags; I have brought ruin upon myself and them. I do not know that I can abstain, but I am resolved to try the experiment."

The consequence is, that the man is completely reformed, has paid all his debts, amounting to a hundred and fifty dollars, clothed his family, and restored that peace and happiness, which the Demon had expelled from the domestic circle, and is now in a thriving and prosperous condition.—*Ohio Observ. and Tel.*

*Seamen.*—The American Seamen's Friend Society, at New York, are taking measures to employ missionaries at the more important ports throughout the world, where American seamen are found. They are providing boarding houses for seamen, erecting chapels, establishing savings banks, and register offices. 2,000 seamen applied to the register in Boston, in 1829; 56 vessels sail from Gloucester, Mass. without ardent spirits; 128 from Boston. There are 2,000,000 seamen in the world; 100,000 belong to the United States.—*Quar. Reg.*

*Temperance.*—The American Temperance Society had 14 state auxiliaries, about 1000 or 1100 county, town, and other auxiliaries, about 800 of which were formed in 1829. In December, 1829, it was estimated, on the lowest calculation, that one hundred thousand individuals had pledged themselves to entire abstinence from ardent spirits. Probably the number is now 150,000 at least. The medical profession have done nobly on this subject. More than 700 instances were reported in 1829, of habitual drunkards, who had thoroughly reformed. About 40 distilleries were reported as having stopped. By the reformation, one town in Vermont saved in 1829, \$8,400, and the state of New Hampshire, \$100,000. There are supposed to be 10,000 distilleries in the United States, and 40,000 persons who trade in ardent spirits. Were the reformation complete, \$30,000,000 annually would be saved to the country.—*Id.*

The JOURNAL OF HEALTH, at \$1 25 per annum, and the JOURNAL OF LAW, at \$1 50 per annum, are both published on the second and fourth Wednesdays of every month, at 103 Chesnut Street, Philadelphia. Postage on these Journals same as on newspapers in general. No extra postage on the covers.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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It is as vain as it is difficult, if not impossible, to separate early physical from moral education. Whatever is good in the former, exerts a direct influence on the latter; the vices of the first are sensibly felt in the second. Improper food, by disturbing the stomach of a child, causes pain, general uneasiness, and irritation. The young being is, on this account, slower in its perceptions of the relations between itself and external objects,—it receives with less understanding, and returns with less fondness, the numerous little endearing attentions dictated by maternal love. In this way the bad temper and evil passions of a mother, exercise a deleterious influence on the disposition of the child which derives its nourishment from her. Her milk is not of the same nutritive and bland nature, when her nervous system is disturbed by corroding cares and contending passions. A child, taking this milk, suffers from disturbed digestion, in the manner already indicated. Similar inconveniences attend neglect of cleanliness, and chafed and chapped skin of the child, or constrained and unnatural postures, and ligatures in the shape of bandages or tight dress. All these serve as irritants to the brain of the young being; they disturb the usual order of its sensations, and prevent a satisfactory education, as well of its external senses as of its internal ones,—the innate propensities and sentiments. These latter cannot, in this disturbed state of things, be correctly studied by the parent; their manifestations are either suppressed or sadly perverted, both by pain and the means taken to remove it. The irritability engendered by this sickly condition of the child, makes it prone to be annoyed by various impressions from external



objects, which, in better constituted habits, would be either unheeded or productive of pleasure. It is the less enduring, also, of these impressions, whether made by the elements, light, heat, and air, or by the prattle and playful amusements of the children around, because it has discovered, and the discovery, from its early date, might almost seem instinctive, that its cries always attract the attention and insure the caresses of its mother or nurse, together with, perhaps, the administration of some posset, pap, or cordial, which had been used on former occasions of stomachic distress and bodily pain. The habit of indulgence thus early acquired, and impatience at the slightest delay to gratify its whims, continue as the child advances in age; and false affection of the parent coinciding with ignorance of human nature on the part of the instructor, the whims and fits of passion of infancy become ingrained as it were—a necessary part of the adult and grown-up being.

Neglect on the part of mothers and nurses to develop the more docile and affectionate sentiments of children, or still worse, their encouraging the passionate propensities of these latter, by the bad example of intemperate gesture, voice, and language; or, by violence, suppressing the more animated feelings of their young charge, and making them either stupid and sullen, or hypocrites, are faults unhappily too common, and yet of a magnitude not at all appreciated.

Vanity of parents, by which they urge their children to an excessive and premature exercise of the mental faculties, that is of the brain, is either productive of inflammation of this organ, ending in death—or throws it into such a state of lassitude as to give rise to mental imbecility, perhaps downright idiocy, in after life. Grown and aged persons are too apt to forget, that confinement in a close room, and continued application of the mind to one subject, for hours, which they allow themselves, though not always with impunity, cannot be practised by children, whose organs, muscular and nervous, that is of locomotion and sensation, require continued variety, and space, and fresh air. Every part in the young is growing and impressible, and every part must receive its due proportion of stimulus and exercise. Without fresh air, and indulgence of bodily sports, respiration cannot be fully performed; of course the blood cannot undergo the changes which fit it for carrying nutrimental matter adapted to the wants of the several parts of the body, such as earthy matter to the bones, fibrin to the muscles, and so on. Not only is the blood not adequately changed, but when the child is immured in close and ill-ventilated rooms, and compelled to preserve the

same posture for hours, this fluid is not augmented as it ought, by the chyle or product of digestion, since this process, in common with every other, suffers. The external senses are all in a state of forced inactivity, with, perhaps, the exception of the eye; and this, in place of being exercised in looking at the innumerable objects in nature—their size, proportions, colour, and relative distances from each other, is strained in reading some small print, about things which the child cannot understand; perhaps about the qualities of the very objects which could be learned by a walk of five minutes out of doors, if not from the very window of the school-room. All these practices are not merely prejudicial to the mind, and impediments to future usefulness and greatness; but they injure the health, and destroy, irremediably, the natural cheerfulness of early life, making it, by cruel anticipation, a depository of the anxieties, and despondency of old age.

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#### DIETETICS.

PRECEPTS for diet must vary with the climate; and in the same climate, they will vary with the seasons, occupations, and age of the inhabitants. A countryman and a labourer will require a different rule of diet from a townsman and a man of letters. What is often relished and comfortably nursed, as it were, in the stomach of a ploughman, will prove disagreeable in flavour, and oppressive in digestion, to an artisan, who preserves, unchanged, the same position for hours at a time, and whose only chance of breathing a little fresh air would be an earthquake, or a revolution, or his house on fire, or some strange upturning of the usual order of things, which should force him to run out of doors. Meat, in any quantity, however small, is too often pernicious to an infant, and young child; and yet it is a most suitable aliment to a healthy, and actively employed adult. The effects of food vary, according to the time at which it is eaten. A person with tolerably good digestive powers, may eat a slice of beef, or mutton, or despatch the leg of a chicken at breakfast, and take double the quantity at dinner, without complaining; whereas if he were to eat of the same meats in the evening, he would spend a restless night, and, perhaps, awake in the morning with head-ache and foul tongue. Fruit, which, taken at noon, would be harmless, will, when eaten at night, give rise to stomachic distress, and, at times, cholera.

Digestion may go on too quickly, as well as too slowly. The person who takes much bodily exercise, or who labours in the open air, requires food which shall remain some time in his stomach, and pass slowly out of it. We have seen such persons eat, in preference, fat pork; because, as they allege, they do not feel



hungry so soon as after eating of other meat. To a man, on the other hand, of an irritable temperament, on whom every impression produces marked sensation, a retention of such food in his stomach would be like rendering this cavity the depository of a small cargo of lead. But if indigence be not accompanied by labour, this kind of food becomes oppressive, and a cause of disease. Dr. Murray, affirms, from experience, that cases of epilepsy, (falling sickness,) occur much oftener among those who are indigent, and are in the habit of eating pork steaks, on account of their low price, than among other classes. He has noticed the same in districts where the people are poor, and frequently make use of herrings; they, and their children, are very liable to fits of epilepsy, of that character which originate in disordered digestion. It is presumable, that, with a suitable proportion of good vegetables, or bread, this kind of aliment would suit very well the labouring poor.

With respect to fish, in general, it would seem probable, that more harm results from the mode of cooking, preserving, and drying it; and from the rich, and indigestible sauces, and fatty mixtures of butter, and flour, and mushrooms, and peppers, than accrues from the general properties of the fish itself, if not taken in excess. Some nations of antiquity used fish as almost their sole sustenance; and hence the appellation of *ichthyophagi*, given to such people, by Herodotus. The food of the Chinese, along the coast, and of some tribes of the Cochin Chinese, is mainly fish and rice. The inhabitants of northern Europe make it their chief animal food. When used in excess, or much salted, without a due proportion of vegetable substances, and when ardent spirits are freely drunk at the same time, scurvy, and troublesome cutaneous diseases are liable to occur. As a general rule, fish ought to be shunned, as an article of diet, by those labouring under, or prone to eruptions of the skin.

In the religious ordonnances of some countries, we find prescriptions of particular articles of food. The Jews, and the Mahometans, were interdicted from the flesh of swine, and of certain shell fish, and other animals difficult of digestion. The priests of Egypt were forbidden to eat fish. These were modifications of dietetics forced on the attention of legislators, by the nature of the climate, which would not allow, without injury, the free use of animal food.

Analysis of the nutritive constituents of alimentary substances, does not furnish a guide to their use. The nutritive principles alone, such as jelly, albumen, or ozmazome, on which last the peculiar flavour of the meat and its gravy depends, separated from other substances, will not suffice to furnish a due amount of blood, and give strength to the body. If nourishment from grain could be concentrated, as quinia is from bark, it would not long support

man in a healthy state. The potato, from ignorance of this fact, has been condemned; because it furnishes nourishment in a considerable bulk of the substance. A person may thrive, and be strong, by eating this vegetable, who would pine away if fed exclusively on portable soup, and concentrated essences of meat, or on jelly.

Comminution and subdivision of the particles, in mastication, and the abundant secretion of saliva, during this process, are all important, both for the easy digestion of aliment, and its more entire conversion into chyle and blood. Two ounces of wholesome food, well chewed, will give more nourishment to a weakly person, than double the quantity, when bolted, without hardly any change by mastication, according to the fashion at many public tables. While aliment, swallowed nearly entire, gives less nourishment, it causes, notwithstanding, more disturbance in the digestive canal, and distress in other parts, with which the stomach sympathizes; such as the head, heart, &c. Free dilution, with simple fluids of a moderate heat, materially accelerates digestion. Of these, the best is water, "which is the strongest digester, and the best vehicle of our nourishment, being both the finest fluid, and the most powerful dissolvent in nature, as it is the ordinary drink of the far greater part of the human race." We may conclude, in the language of the same writer, by saying, that "the man who dilutes his blood with simple fluids, escapes many of those hepatic and bowel complaints, to which the drinker of spirits is liable. Nature seems to provide for the thinning of our fluids, even with our food; for in hot and dry regions, she affords all her nourishing productions, made up, as it were, of water, in its elements. The fruits, roots, and plants of warm nations, are almost composed of water alone, combined with sugar, albumen, starch, mucilage, (or gum and milk,) and such other softening and relaxing aliments, as immediately become liquid in the system, keeping the blood and juices cool and fluid."

Man is justly declared to be omniverous: we need not have recourse to anatomy, for a demonstration of the fact, in the arrangement and variety of his teeth, and the structure of his digestive apparatus—we see it in his daily practices. But, in admitting that he is omniverous, he is not to claim the privileges of a certain domestic animal, which is equally so, even to getting drunk; we mean, of course, the hog. Man, in changing his climate, changes his food—he can marvellously accommodate himself to what each country furnishes, of vegetables, and fruits, and eat, or do without meat, according to circumstances; but he is not allowed, if he would be healthy and vigorous, and a truly rational being, to display, in one short half hour, his omniverous abilities, by eating of fish, flesh, and poultry, soups and sauces, pies and comfits, green fruits and dried, indigenous and exotic, and end; by sipping



of wines from all vineyards, and cordials of every famed distillery. He then but imitates the omniverous quadruped already mentioned, and is fitted, like it, for a groaning and grunting sleep, occasionally diversified by night-mare, or finished by apoplexy.

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### PRESERVATION OF BEAUTY.

WE recommend the following hints and directions, to the attention of our female readers, which, though especially addressed to them, are not without interest and application to the other sex. They are from the work (*Mirror of the Graces*,) reviewed in our last number.

The rules which I would lay down for the preservation of the bloom of beauty, during its natural life, are few, and easy of access. And besides, having the advantage of speaking of my own wide and minute observations, I have the authorities of the most eminent physicians of every age, to support my argument. The secret of preserving beauty lies in three things,—temperance, exercise, and cleanliness. From these few heads, I hope much good instruction may be deduced. *Temperance* includes moderation at table, and in the enjoyment of what the world calls pleasure. A young beauty, were she fair as Hebe, and elegant as the goddess of Love herself, would soon lose these charms by a course of inordinate eating, drinking, and late hours.

I guess that my delicate young readers will start at this last sentence, and wonder how it can be that any well-bred woman should think it possible, that pretty ladies could be guilty of either of the two first-mentioned excesses. But, when I speak of *inordinate* eating, &c. I do not mean feasting like a glutton, or drinking to intoxication. My objection is not more against the quantity than the quality of the dishes which constitute the usual repasts of women of fashion. Their breakfasts not only set forth tea and coffee, but chocolate, and *hot* bread and butter. Both of these latter articles, when taken constantly, are hostile to health and female delicacy. The heated grease, which is their principal ingredient, deranges the stomach; and, by creating or increasing bilious disorders, gradually overspreads the fair skin with a wan or yellow hue. After this meal, a long and exhausting fast not unfrequently succeeds, from ten in the morning till six or seven in the evening, when dinner is served up; and the half-famished beauty sits down to sate a keen appetite with Cayenne soups, fish, French patées steaming with garlick, roast and boiled meat, game, tarts, sweetmeats, ices, fruits, &c. &c. How must the constitution suffer under the digestion of this *melange*! How does the heated complexion bear witness to the combustion within! And, when we consider that the beverage she takes to dilute this mass of food, and assuage the consequent fever in her stomach, is not merely water from the spring, but champagne, madeira, and other wines, foreign and domestic, you cannot wonder that I should warn the inexperienced creature against intemperance.

The superabundance of aliment which she takes in at this time, is not only

destructive of beauty, but the period of such repletion is full of other dangers. Long fasting wastes the powers of digestion, and weakens the springs of life. In this enfeebled state, at the hour when nature intends we should prepare for general repose, we put our stomach and animal spirits to extraordinary exertion. Our vital functions are overtasked and overloaded ;—we become hectic—for observation strongly declares that invalid and delicate persons should rarely eat solids after three o'clock in the day, as fever is generally the consequence ; and thus, almost every complaint that distresses and destroys the human frame, may be engendered.

“ When hunger calls, obey ; nor often wait  
Till hunger sharpen to corrosive pain ;  
For the keen appetite will feast beyond  
What nature well can bear ; and one extreme  
Ne'er without danger meets its own reverse.”

Besides, when we add to this evil the present mode of bracing the digestive part of the body in what is called *long stays*, to what an extent must reach the baneful effects of a protracted and abundant repast ? Indeed, I am fully persuaded that long fasting, late dining, and the excessive repletion then taken into the exhausted stomach, with the tight pressure of steel and whalebone on the most susceptible parts of the frame then called into action, and the midnight, nay, morning hours, of lingering pleasure, are the positive causes of colds taken, bilious fevers, consumptions, and atrophies. By the means enumerated, the firm texture of the constitution is broken, and the principles of health being in a manner decomposed, the finest parts fly off, and the dregs maintain the poor survivor of herself in a sad kind of artificial existence. Delicate proportion gives place either to miserable leanness or shapeless fat. The once fair skin assumes a pallid rigidity, or a bloated redness, which the vain possessor would still regard as the roses of health and beauty.

To repair these ravages, comes the aid of padding, to give shape where there is none ; long stays, to compress into form the chaos of flesh ; and paints off all hues, to rectify the disorder of the complexion. But useless are these attempts. If dissipation, disease, and immoderation, have wrecked the fair vessel of female charms, it is not in the power of Esculapius himself to refit the shattered bark ; or of the Syrens, with all their songs and wiles, to conjure its battered sides from the rocks, and make it ride the seas in gallant trim again.

It is with pleasure that I turn from this ruin of all that is beauteous and lovely, to the cheering hope of preserving every charm unimpaired ; and by means which the most ingenuous mind need not blush to acknowledge.

The rules, I repeat, are few. First, *Temperance* : a well timed use of the table, and so moderate a pursuit of pleasure, that the midnight ball, assembly, and théâtre, shall not too frequently recur.

My next specific, is that of gentle and daily *Exercise* in the open air. Nature teaches us, in the gambols and sportiveness of the young of the lower animals, that bodily exertion is necessary for the growth, vigour, and symmetry of the animal frame ; while the too studious scholar, and the indolent



man of luxury, exhibit in themselves the pernicious consequences of the want of exercise.

This may be almost always obtained, either on horseback or on foot, in fine weather; and when that is denied, in a carriage. Country air in the fields, or in gardens, when breathed at proper hours, is an excellent bracer of the nerves, and a sure brightener of the complexion. But these hours are neither under the mid-day sun in summer, when its beams scorch the skin and ferment the blood; nor beneath the dews of evening, when the imperceptible damps, saturating the thinly-clad body, send the wanderer home infected with the disease that is to lay her, ere a returning spring, in the silent tomb! Both these periods are pregnant with danger to delicacy and carefulness.

The morning, about two or three hours after sunrise, is the most salubrious time for a vigorous walk. But, as the day advances, if you choose to prolong the sweet enjoyment of the open air, then the thick wood or shady lane will afford refreshing shelter from the too intense heat of the sun.

In short, the morning and evening dew, and the unrepelled blaze of a summer noon, must alike be ever avoided as the enemies of health and beauty.

“Fly, if you can, these violent extremes  
Of air; the wholesome is nor moist nor dry.”—ARMSTRONG.

*Cleanliness*, my last receipe, (and which is, like the others, applicable to all ages,) is of most powerful efficacy. It maintains the limbs in their pliancy, the skin in its softness, the complexion in its lustre; the eyes in their brightness, the teeth in their purity, and the constitution in its fairest vigour. To promote cleanliness, I can recommend nothing preferable to bathing.

The frequent use of tepid [warm] baths is not more grateful to the sense, than it is salutary to the health, and to beauty. By such ablution, all accidental corporeal impurities are thrown off; cutaneous obstructions removed; and while the surface of the body is preserved in its original brightness, many threatening disorders are removed or prevented.

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By such means the women of the East render their skin softer than that of the tenderest babes in this climate, and preserve that health which sedentary confinement would otherwise destroy.

This delightful and delicate Oriental fashion is now, I am happy to say, prevalent almost all over the continent. From the Villas of Italy, the Chateaux of France; from the Castles of Germany, to the Palaces of Muscovy; we may every where find the marble bath under the vaulted portico or the sheltering shade. Every house of every nobleman or gentleman, in every nation under the sun, excepting Britain, possesses one of those genial friends to cleanliness and comfort. The generality of English ladies seem to be ignorant of the use of any bath larger than a wash-hand basin. This is the more extraordinary to me, when I contemplate the changeable temperature of the climate, and consider the corresponding alterations in the bodily feelings of the people. By abruptly checking the secretions, it produces those chronic and cutaneous diseases so peculiar to our nation, and so heavy a cause of complaint.

This very circumstance renders baths more necessary in England than any where else; for as this is the climate most subject to sudden heats and colds, rains and fogs, tepid immersion is the only sovereign remedy against their usual morbid effects.

Indeed, so impressed am I with the consequence of their regimen, that I strongly recommend to every lady to make a bath as indispensable an article in her house as a looking-glass.

"This is the purest exercise of health,  
The kind refresher of the summer heats;"

"Even from the body's purity, the mind  
Receives a secret sympathetic aid."

It may be remarked *en passant*, that friction applied to the skin in the bath, is an excellent substitute for *exercise*, when this is impracticable out of doors.

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### FALSE ATTITUDES.

THE false postures and attitudes, taken by young persons at school, or when engaged in some particular trade or labour, often become a cause of distorted spine and other deformities—a state to be deplored in all, but more especially pitiable in the female sex. In the remarks which we propose making on the causes, prevention, and hygeinic treatment of these deformities, we shall content ourselves with the arguments and illustrations in the work of Surgeon Duffin,\* to which we have already directed the attention of our readers, and which we again recommend to the attentive perusal of all parents, guardians, and instructors, on whose knowledge of this matter much will depend, before professional assistance is invoked.

For the better understanding of the subject by our readers, we shall premise a few particulars respecting the structure of the parts more immediately affected in spinal distortion. We cannot, of course, be expected, in this place, to speak with professional or technical precision; but while endeavouring to be plain, we hope to be accurate; at least enough so for hygeinic purposes.

The back bone is a pillar, built of twenty-four short cylindrical bones, called *vertebræ*, piled one upon another, and extended from the large solid bones that support the body, when sitting erect, to the lowest part of the head. We say nothing for the present of the projections from the *vertebræ*, but proceed to remark that the body, as the centre-part is called, does not directly touch the one above, or the one below it—there intervenes a strong elastic substance of considerable thickness, which is girt round by a powerful ligamentous band. This substance, called technically *intervertebral*, retains the two *vertebræ* to which it belongs, continually together; and though, strictly speaking, it prevents all immediate motion of one bone of the spine upon another, permits of the most extensive motion of the whole *columna* of bones taken conjointly, by means of the great elastic power of which it is possessed.—

\* The Influence of Modern Physical Education of Females, in producing and confirming Deformity of the Spine. New-York, Charles G. Francis, 1830.



To which ever side the body inclines, this substance readily yields, and returns in a moment to its proper position, by a very powerful spring, when the weight of the body and force of the muscular contraction cease to operate. As this substance is continually yielding under pressure during the day, a person of ordinary stature, will often be found considerably taller in the morning, than at night. In old age, the body is shorter than in youth, from the greater condensation of this substance; and its inclination forwards, in persons advanced in years, depends upon the yielding of this compressible substance to the weight of the superincumbent structure. Hence, any undue inclination to either side, during life, if frequent, constant, or protracted, will cause a certain diminution in the thickness of this substance on the side to which the body inclines, accompanied by a proportionate rising of the same, on the opposite side, and will in the course of time produce permanent distortion of the whole column of bones. This effect will be more easily produced during childhood, when the bones are in a state of growth, the ligaments more yielding, and the intervertebral substance, peculiarly soft. "A tumour on the head or jaw," remarks Mr. Charles Bell, "which makes a child carry the head to one side, or constant stooping, such as is used by a girl in working at the tambour, or the carrying of a weakly child always on one arm by a negligent or awkward nurse, will cause in time a fixed and irremediable distortion."

The moving power of the vertebræ, or back bone, consists in several layers of muscles. On each side of the spine is felt a mass or cushion of flesh, the muscles of which are attached to various projections from the individual bones, (vertebræ.) By the joint and concurrent action of these muscular masses, the vertical position is maintained; and according as one or other side, or a particular portion of either, contracts, the body is bent in that direction. The muscles on the front part of the body bend it forward, when they are called into contraction by volition.

Now it must be very obvious, that by a long voluntary contraction of the muscles on one side of the back bone, as when we lean in that direction for a length of time, in writing or drawing at a desk, or when engaged at some particular handicraft employment, they acquire, eventually, a diseased habit. They become in a measure permanently contracted—while those on the opposite side, from being in a state of rest, become weaker than natural, and are unable to draw the spine to their side, and to restore the vertical position. The effect of this posture is, as already said, to compress the intervertebral elastic substance on the side towards which the body leans, and finally to render it firmer and thinner, than on the opposite side. There is then formed a lateral curvature, which becomes fixed spinal distortion, and a raising of the shoulder on the same side with the prominence of the spine.

The natural consequence of sitting long in the same posture, is an attempt to rest the muscles by leaning a little, to one or other side; and hence a risk of deformity in young persons, who are kept too long a time in school, of acquiring a permanently false attitude, and of suffering from spinal deformity. The risk will be increased, if the person be of a feeble and sickly habit of body



and allowed to sit long in such a position, as to throw up one of the shoulders and the ribs of the same side. The figure here represented, is of a girl sitting in the common way to learn to write or draw.—It is scarcely possible, says Mr. Shaw, for a girl so situated to avoid being crooked, particularly if she is not permitted to take such exercises as give tone and strength, to the muscles of the spine.

### SOLITARY CONFINEMENT.

It has been a question, much agitated of late years, whether the punishment of strict seclusion from all intercourse with his fellow-prisoners, could be adopted in our penal code, without manifest injury to the health, and unsettling of the moral and reasoning faculties of the individual thus confined. The letters of Mr. Vaux and Dr. Bache, published in the eighth number of the *Journal of Law*, for October 27th, 1830, are so far conclusive in favour of the experiment made, during the first year, in the new penitentiary. We borrow the language of our friends, the editors of that *Journal*, in speaking of the former of these gentlemen, in order to satisfy our distant readers of the nature of the authority which is invoked, when his name is made use of, on such occasions as the present. “Mr. Vaux himself, is well known in this community as an active and efficient promoter of the cause of charity and humanity. In his notices of the original and successive efforts to improve the discipline of the prison of Philadelphia, and to reform the criminal code of Pennsylvania, may be found a concise, but comprehensive history of the origin and progress of the penitentiary system of Pennsylvania; and, in his several letters to Mr. Roscoe, a satisfactory statement and defence of the principles on which that system is founded.”

Mr. Vaux, in the letter above alluded to, addressed to bishop White, Thomas Wistar, and Zachariah Poulson, the only surviving members of the original Philadelphia Society for alleviating the miseries of public prisons, says: “Neither melancholy, nor madness, nor refined malignity, nor unyielding obstinacy, have appeared among the prisoners, nor any epidemic disease assailed them. Dispositions the very reverse of these are manifested, and no instance of physical distemper, incident to the mode of treatment, has shown itself in the prison.” To the correctness of the following opinion, entertained by Mr. Vaux of one of our esteemed professional brethren, we can, ourselves, bear most ample and willing testimony—“The chief object of these remarks is to



introduce, in reference to this subject, a communication which I have solicited from my friend, Dr. Franklin Bache, the learned, skilful, and conscientious physician of the penitentiaries. He has assiduously watched the progress of the experiment, and gives an opinion concerning it, which I am sure will be received with the respect and confidence that the decisions of his independent judgment so eminently deserve."

The opponents to the system of solitary confinement, must bear in mind that the convict in the new, or eastern penitentiary, near Philadelphia, is not doomed to inhabit a dank and noisome dungeon, nor is he debarred from all bodily exercise, nor deprived of wholesome food. He is a state prisoner, it is true; but he is not imprisoned to gratify the vindictive spirit of the government, which rather looks forward to the amelioration of his condition, and final reform. At the most, all that the community requires, for its own interests, is protection against his future aggressions, not revenge for his past ones. We quote the words of Dr. Bache, as expressive of the real nature of the penal treatment in the new penitentiary. "The criminal is placed in a room, well warmed and ventilated, quite adequate in dimensions for the sleeping and working apartment of one person, as it contains more than thirteen hundred cubic feet of space. He is furnished with sufficient clothing, and a good bed, with wholesome, but coarse food, and with the means of keeping his person neat and clean; and he enjoys the privilege, whenever the weather is favourable, of exercising daily, one hour, in his exercising yard. He is furnished, besides, with work, which beguiles the tedium of his confinement, and begets, or continues, a habit of industry. Where then, I would ask, is the cruelty of this system? or where the danger to life and health, which has been so confidently anticipated by some writers."

"The first prisoner sent to this penitentiary, was received on the 25th October 1829, since which time the number has gradually increased, until it has risen to forty-four. The average number for the last six months may be stated at thirty-two. So far the prisoners have enjoyed a good share of health, and none of the evils, which were anticipated by some, have as yet appeared. Up to the present date [October 16th, 1830,] we have not had occasion to use the infirmary,—the cases of indisposition which have occurred being so slight, as not to require removal from the cells."

Dr. Bache concludes, by saying:—"If we are entitled to draw any conclusions from a year's experience, we may assert that the *entire seclusion of criminals, from all association with their fellow criminals, is altogether compatible with their profitable employment at useful trades, and with the preservation of their health.*"

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#### DEFORMITY.

In a work, lately published in this city,\* remarkable for a smooth, natural style of narrative, and fine moral colouring of

\* *The Betrothed of Wyoming*, an historical tale, Philadelphia, 1830. For sale by the principal booksellers of this city, and of New York and Baltimore.

incidents, we were struck with the following passage, so illustrative of the morbid feelings of a person whom nature has curtailed of his fair proportions.

“This youth was possessed of a strong, and well-informed mind, but of feelings too sensitive for happiness. In his childhood he had received an injury in one of his legs, which deformed it, and produced an incurable lameness. This deformity preyed more keenly on his mind than his philosophy should have permitted. But what are the suggestions of philosophy to the feelings of an ardent heart? Have they power to restrain the aspirations of ambition, or the longings of love? If not, how can they render deformity, which is so great a bar to these emotions, a satisfactory incumbrance?

“Oh deformity! thou art an eternal source of mortification to the soul that is touched with any desire of eminence or happiness in this world—thou art a perpetually tormenting fiend to thy sensitive victim. Let those who have never experienced the torture of thy agonizing presence, talk of the virtue of enduring thee with patience, and recommend philosophy as an antidote to the ever-gnawing griefs which thou inflictest. They speak of things they know not, and of sensations they cannot feel. What worldly blessings can render him happy who is cursed by thee? In vain shall health smile, wealth glitter, or friendship soothe, if thou, the everlasting memento of degradation, the inseparable companion of internal sorrow, layest thy vexatious burthen on the crushed and wearied spirit. Often and often did Edward Watson exert the energies of a vigorous mind in resisting the despondency which his mal-conformation perpetually forced upon his feelings; and occasionally he seemed to gain the victory. But it was only occasionally, and for short periods. In his childhood he had borne the scoff of his playmates, and endured the vexation of being unable to vie with them in the fleetness or dexterity required for their pastimes. His college years, indeed, were less mortifying, as his competitions there did not require bodily so much as mental exertions. Yet even there his disfiguration was not without its annoyances. On any occasion of public display, amidst the assembled youths of his own age—in parties or processions, he experienced an humbling sense of inferiority; and in the hours of relaxing exercise, he felt as if he were an outcast from their companionship—unfit to mingle in their feats of strength, or their trials of agility.”

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## CROUP.

WE are not going to present to our readers a new and sovereign remedy for the croup; one which never fails until it is tried, and then is found, at the particular juncture, to be utterly inert or prejudicial. We leave discoveries of this nature to almanacks, and books on popular medicine. Our design at this time is to call the attention of mothers to the means of prevention, which they have in their own power. But first, let us ask them—for however preposterous the question may seem, the conduct of many of them justifies it—When a child is nearly suffocated or actually dead from croup, does the mother derive consolation, in her alarm and grief, by reflecting that the dear little one has been always dressed in the latest fashion, with very full and short sleeves, and low breast? She may, in reply, accuse us of sporting with her feelings—well then, we take the liberty of telling her, that she trifles with them herself, and endangers, if she does not actually sacrifice the life of



her child, by laying bare its little bosom and shoulders, which are among the most sensitive parts of the skin. And what is the reason of this exposure? None.—What the excuse? Because the little dear looks so well in this dress; that is, in fact, because it is made to look like a diminutive woman, a new variety of the species; neither child nor adult; neither natural or graceful. Some assign a better motive, viz: in order to accustom the child to resist the vicissitudes and inclemencies of the seasons.—“The intention, though good, is not adapted to the variable climate of this country; and its adoption, the rest of the body being at the same time covered with warm clothing, renders the chest more susceptible of injury. Inflammatory diseases do unquestionably often arise from this exposure, which might be avoided even by a slight covering of muslin. Lentin, a celebrated German physician, as well as many of our own countrymen, are of opinion that croup is not unfrequently thus produced.” These remarks of an English writer, are strictly applicable to our climate and its inhabitants.

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### STUDENTS AND MINISTERS THEIR OWN TORMENTORS.

OUR readers will, we are persuaded, join us in the opinion that we entertain of the sound sense which has dictated the following strictures and advice. We willingly insert them; perhaps the more so from their being coincident with our own sentiments, as often expressed in this Journal.

*Ruined by Hard Study.*—The history of very many of our students might be briefly told. A lad is sent to college, and after a few months he returns, pale, emaciated, and puny. Immediately a general lamentation is raised among the circle of friends, that the dear youth is ruining himself with *hard study*. It is high time that both friends and the public should be disabused on this subject. The truth is, in most cases, hard study has had little or nothing to do with the business. He may have studied well or he may not; but this is not the ground of the difficulty. He has indulged his youthful appetite, without regard to even the *common* rules of discretion. At the same time, he has indulged in indolent habits, neglecting exercise, or taking it so irregularly as to do him more hurt than good. And very possibly, too, he may have learned the very gentlemanly habits of drinking wine, if nothing worse, and smoking, chewing, and snuffing tobacco. And no wonder he looks pale. Meanwhile there is something so pleasant to the ears of a young student in the report that he is ruining himself by *hard study*, that he feels almost willing to endure his sufferings; and as he looks in the glass, he thinks he can discern in his pale features, plain indications of future greatness. Whereas if he would learn to read aright, he would only discern indications of present imbecility, and future worthlessness. Only convince the young gentleman, that it will not be fatal to his scholastic dignity to *bestir* himself a little, and live and *act* like other people, and at the same time put a little restraint upon his gluttonous propensities, and the blush of health, and strength of limb, will soon return; and with them will return that energy of mind, which will qualify him to study to some purpose.

*Worn out by Arduous Labours.*—We wish to add a few words, on the importance of this subject, when viewed in reference to the Christian ministry. At the present day, when there is such an alarming want of labourers in the vineyard of Christ, what a pity, we often feel constrained to say, that the on-

ergies of those already there, should be so sadly paralyzed by this deadly foe to usefulness. Into whatever part of the country we go, we hear of ministers taken off from their labours by ill health. This is generally attributed to their arduous labours; sometimes we doubt not, with reason; but in very many instances, we honestly believe, *arduous labours* have about as much to do with the ill health of the ministers, as *hard study* has with that of the young student. Their labours are arduous we know; but attention to a few simple rules would have preserved both body and mind in such a healthy, vigorous state, as would have rendered their burden comparatively light. The subject is peculiarly important, with reference to those sons of the church whom, by her charity she is endeavouring to train up for future usefulness in the gospel ministry. Treasure that has been consecrated to God, should not be wasted in training up a race of puny invalids; and after the light that is now shed upon this subject, we cannot hesitate to say, that the beneficiary, who persists in sacrificing health, to habits of bodily indolence and self-indulgence, ought to be regarded as guilty of a moral offence, and should be forthwith dismissed from the patronage of the church.—*Christian Mirror*.

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*Anecdote of Franklin.*—Not long after Benjamin Franklin had commenced editor of a newspaper, he noticed, with considerable freedom, the public conduct of one or two affluent persons in Philadelphia. This circumstance was regarded by some of his patrons with disapprobation, and induced one of them to convey to Franklin the opinion of his friends with regard to it. The Doctor listened with patience to the reproof, and begged the favour of his friend's company at supper, on an evening which he named; at the same time requesting that the other gentlemen who were dissatisfied with him should attend. The Doctor received his guests cordially,—his editorial conduct was canvassed, and some advice given. Supper was at last announced, and the guests invited to an adjoining room. The table was only supplied with two puddings, and a stone pitcher filled with water. All were helped, none could eat but the Doctor. He partook freely of the pudding, and urged his friends to do the same; but it was out of the question—they tasted and tried in vain. When their host saw the difficulty was unconquerable, he rose and addressed them, 'My friends, any one who can subsist upon saw-dust pudding and water, as I can, needs no man's patronage.'—*Watson's Annals of Philadelphia*.

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*A child ruined by his mother.*—We have before us a letter from a highly respectable physician of this city, to a distinguished philanthropist, in which is given the distressing details of a case of *Mania à potu*, in a young man about twenty years of age. The cause of the *disease* of the youth, is referred, by the physician, to the habit of the mother, who administered to the patient, when he was an infant, small quantities of ardent spirits, with a view of correcting internal weakness; and this early sip of the poison, infused into his nutriment, produced a fondness for it that was never conquered, and which will probably be indulged until the powers of physical resistance are destroyed, and the poor wretch dies a *drunkard*.—*New England Christian Herald*.

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We learn from a private source, that the Ohio Conference of the Methodist Episcopal Church, at their late meeting in Lancaster, took up the subject of Temperance, and passed a resolution in favour of Temperance Societies. We learn from the same source, that it was recommended to all the preachers to join Temperance Societies, and advocate their utility. We hope that our Methodist friends in this region will not be backward in a cause of such vital importance. As soon as we get possession of correct information we shall lay it before our readers.—*Western. Tem. Jour.*



*Introduction of Rice into America.*—Martin says, in his history of North Carolina, that the planting of rice was commenced in this country, in the year 1693, as follows: a brig from Madagascar, on her way to England, came to anchor off Sullivan's Island. Thomas Smith, going on board, received from the captain a bag of seed rice, with information of its culture in the east, its suitableness for food, and its incredible increase. Smith divided the seed among his friends, and an experiment being made in different soils, the success surpassed the expectation the captain had excited. Thus, from this small beginning accidentally occurring, arose the staple commodity of Carolina, which soon became the chief support of the colony, and the great source of its opulence.—*Raleigh Register*.

The review of Dr. Barton's work, "Hints to Naval Officers cruising in the West Indies," is unavoidably postponed for want of room in our present number.

SCIENTIFIC TRACTS, *designed for instruction and entertainment, and adapted to Schools, Lyceums, and Families.* Conducted by Josiah Holbrook and others. Vol. I. Nos. 1, 2, and 3. Boston, published by Carter and Hendee, 1830. Two of the numbers of this admirable little work are on the *atmosphere*; the third is on *geology*. The only pre-requisite for enjoying them is a small share of curiosity. Taken up with this feeling, a perusal of them will be attended with continual instruction and pleasure, so diversified and well arranged are the various topics of which they treat. These tracts will be found an excellent substitute for more elaborate works on science; they furnish not only texts for the commentaries of the old and learned, but precise, definite knowledge, for the young and inexperienced. We shall endeavour to justify these praises by extracts which we hope hereafter to be able to lay before our readers. Each number consists of twenty-four pages 18mo. The proposed series is not less than twenty-four numbers a year, at \$1 50 cents, in advance.

TRANSACTIONS OF THE ALBANY INSTITUTE.—Five numbers of this work, embracing twenty articles, have been already published. The sixth, and concluding number of the first volume, appears early in November. The fifth number is taken up with an elaborate, and highly instructive discourse, delivered by Benjamin T. Butler. An extract from the opening portion of this address will convey to our readers an idea of the purposes of the Institute, and the value of its Transactions.

"Established at the centre of an extensive and most interesting territory, with all parts of which it enjoys great facilities of communication, and including within the range of its inquiries every useful art, and the whole circle of the sciences, it is the high purpose of the Albany Institute, to promote useful improvements, to diffuse the blessings of science and general knowledge, to foster sound learning and a correct literary taste, to develop the resources and to increase the wealth, and to elevate the character of the state." The Transactions of the Albany Institute are printed and published by Messrs. *Webster and Skinner*, by whom, as well as by Messrs. *Little and Cummings*, subscriptions will be received for the first volume, which is to consist of 300 pages 8vo. Terms, three dollars.

The *Ladies' Mirror*. The selections for this work, of which we have just received the fourth number, seem to be made in good taste, and with a reference to the end proposed: viz. instruction blended with entertainment. No pretensions are made to any great vigour, or originality of thought, nor are they so desirable as the circulation of sound morals by allegory and tale, with occasional apothegm, elegy, and sonnet. The Mirror is published semi-monthly, in a quarto sheet, at Southbridge, Massachusetts. Terms, one dollar per annum, in advance, or one dollar fifty cents at the expiration of the year.

The JOURNAL OF HEALTH, at \$1 25 per annum, and the JOURNAL OF LAW, at \$1 50 per annum, are both published on the second and fourth Wednesdays of every month, at 103 Chesnut Street, Philadelphia. Postage on these Journals same as on newspapers in general. No extra postage on the covers.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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**NO. 7. PHILADELPHIA, DECEMBER 8, 1830. VOL. II.**

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“Age sits with decent grace upon his visage,  
And worthily becomes his silver locks;  
He wears the marks of many years well spent,  
Of virtue, truth well tried, and wise experience.

WITH whatever cares oppress, in every variety of situation and circumstance, men not insensate by evil passion, and evil habits, naturally look forward to the probability of their entering into the vale of years, with matured experience, and chastened feelings. Longevity is not only desired, but desirable, when sought after in the true spirit of medical philosophy, and of religious morality. The virtues of old age, seem to exhibit human nature, at its culmination; they at once carry with them the most eloquent precept and impressive example. Never does the triumph of moral over brute force, appear more conspicuously, than in the persuasive voice of old age, arresting the hand of violence, turning away from his career of conquest, and of rapine, the ruthless warrior, or calming the wild passions of an infuriated crowd wrought up to attempt an indiscriminate destruction of life, and property. Alexander of Macedon, when he approached Jerusalem, in all the exaltation of victory over Darius, and fully intending to give the city up to plunder, could not refrain from prostrating himself before the Jewish high priest, and thus worshipping the Deity in the venerable person of his aged minister. Attila, that terrible scourge of the human race, was, for once, stayed in his bloody march to Rome, by the aged St. Leon, whose impressive warning had more power over the barbarian king, than armed legions. On a lengthened span of years would seem to depend not only the completion of their posses-



sor's own fame, but the glory, perhaps safety, of his country, and the establishment of a grand principle involving the happiness of future millions. Men, towards the close of a long life, would seem, in giving their experience, to be almost able to convert history into prophecy. The Roman Senate wavering on the manner they should receive the propositions of Pyrrhus, for peace, and divided rule in Italy, were only called back to a sense of their own dignity, and to the proud determination never to accept terms from an enemy, by the zealous counsel of Appius Claudius, who, though old, infirm, and blind, was roused by the emergency, and had himself carried to the senate house, where he spake as an oracle, in predicting Rome's future greatness. And, in fact, by their subsequent resistance, and final success over Pyrrhus, the Romans acquired a loftiness of sentiment, and enlargement of power, with the reputation of being invincible, which soon after gained them all Italy and Sicily, and finally the dominion of the world. Dandolo, "blind old Dandolo," was eighty-four years of age when he was made Doge of Venice; and yet the remaining ten years of his life, were among the most eventful in the history of the republic, into whose counsels he infused a vigour and determination which would have been in vain attempted by a young man. Converting the arms of the crusaders to the benefit of his country, he eventually led them on to the storming of Constantinople, and was the first to plant the standard of St. Mark on the walls of that city. Finally, to the ducal was added, by his companions in arms, the imperial crown, which he resigned for the less imposing, but more substantial honour of Duke of Romania.

Who, at this present time, does not see in the prolonged life of the consistent La Fayette, the history of liberty for the last fifty years; and who does not feel that the triumph of liberty, is more complete when he, the representative of its suffering during the times of anarchy, and of military conquest, is now, by national acclaim, hailed as its patriarch, and the depository of its charter. La Fayette, unable to save the monarchy and constitutional liberty in the first revolution, led, subsequently, a life of virtuous retirement, and matured his energies for that struggle, when, in the evening of his days, his services should again be called for, with honour to himself, and benefit to his country. Contrast him with that great bad man, his compatriot Mirabeau. The latter had a mind of the highest order, and eloquence the most commanding and impressive; but his commentary on national liberty, was personal licentiousness; his promise to save his country from anarchy, and king from the scaffold, was rendered vain by a premature death—the direct effect of the grossest intemperance, and neglect of those laws of hygiene on which longevity so much depends. Had such men as Fox and

Sheridan attached more importance than they did to the means of attaining longevity, they would have been more attentive to those maxims of temperance and worldly prudence, by which the sphere of a man's exertions in the cause of humanity and patriotism is so much enlarged; and they would have retained the ability, in a healthy advanced age, of being their country's pilots amid the storm, as they had been its forward watch to announce danger. The principles of the whig opposition would not then have suffered so signally as they did, by Fox, its great leader, receiving a stipend from his political partizans and friends, in the shape of a subscription;—an acknowledgment, in fact, of his necessities, which, together with disease, were the results of his intemperate extravagance: and by Sheridan, with all his oratory and wit, becoming an outcast from society—a drunken, fallen man.

Why, in the instances of Savage, Burns, and Byron, were their genius and fine feeling clouded, and made at times to appear as a curse to their possessors, and a calamity to their fellow mortals? Why should we in their, as in so many other cases, be deprived of the delight which we experience before the majesty of intellect clothed in the harmony of song? Why, but because they proudly neglected, aye, scorned, the plain precepts of temperance, and had no ambition to enter into the vale of years. Had they consented to look forward to such a termination, they would, while retaining, have augmented their energies, sublimated still further their ideas, and have passed their earthly bourne with the pure, yet brilliant light of the setting sun, and not sunk like a meteor, filling the people's mind with awe and doubt. Morality would then have had less cause to disclaim the alliance of genius; nor would vice be so readily heard uttering the base maxim, that stormy passions are the necessary accompaniments of lofty intellect.

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#### CAUSES OF LONGEVITY.

How is longevity to be attained?—The conditions are of a somewhat diversified nature.—A first and important requisite is, to be born of long-lived parents; for in this, as in almost every other corporeal predisposition or peculiarity, much is inherited. We sometimes meet with whole families in which longevity would seem to be a privilege, as in that of Parr who lived 152 years—his father and his own children, and grand children, attained to a great age. This tenacity, if we may so express it, of life, enables an individual to resist many of the causes of disease and decay, which others, less fortunately gifted, would sink under. However unable we may be to explain the fact, or assign the peculiar conformation, or temperament evincive of this long lived tendency, it is hardly more surprising than that innate vigour of intellect, and power of genius, which rise superior to the operation of most of the causes



which would debase and brutify ordinary minds. Some will be ready to exclaim, that as longevity is a gift inherited from birth, it matters not to make any farther inquiries; the chief condition being one beyond our control. But it is with this, as with all the other gifts of mind, person, or fortune which we inherit from our progenitors—we may squander away the richest store, and render it profitless; or by care in husbanding a small stock, render it available for a long series of years. Health and strength will be readily lost by vice and idleness—while a tendency to hereditary disease, as of gout, insanity, or consumption, will be overcome by temperance, in its extended sense.

A good physical education is an important requisite for longevity. There is a greater chance of this being obtained by persons resident in the country, and early inured to a life of activity and toil: with many, the exposure is excessive, and premature debility and death, are the consequences; but they who survive this severe training, have acquired augmented powers of resistance to the ordinary causes of bodily decay. This gives us an opportunity of remarking, that no class of persons are so uniformly obedient to some of the most important hygienic rules, as they who are commonly said to laugh at all rules—we mean labourers in the field—peasants, and farmers. They are remarkable for their regularity in the hours of labour and repose, as well as of eating; they soon suffer from any notable deviation in this respect.

Great corporeal strength, whether acquired in labour, or in the training for athletic and pugilistic sports, is not favourable to longevity. The muscles attain to an unnatural growth; and the organs of nutrition, too highly stimulated by much substantial aliment, are easily thrown into fatal inflammation. Hippocrates made this remark of the *athletæ* of Greece, and it is equally applicable to the pugilists, porters, and coal heavers of Great Britain. Hence the circumstances under which the human body can attain to its maximum of growth, and of dynamic power, are not those the most favourable to longevity. Few, who have arrived at a great age, were ever remarkable for Herculean frame or great bodily prowess.

We do not at this time remember an example of a fool, or of an idiot, ever having arrived at a very advanced age. Old persons, by a wearing out of their faculties, occasionally become fatuitous; but this is a consecutive, not primary state. Some activity of the functions of the brain, and nerves—that is to say, of the mind and senses, is essential to that freedom of muscular motion and healthy circulation of the blood, on which length of life so much depends. It is for want of the nervous excitement, called into play by the attainments of early life, and constant collision in civilized society, that the savage is seldom long lived. So soon as his limbs fail him in the chase, he has no longer any occupation or amusement; his faculties soon become torpid, and his fluids stagnate.

Change of scene, travel, and diversified adventures, have often marked the life of those who have reached a great age.—They, who have followed agricultural pursuits, appear conspicuously on this list. The inference is, that living much in the open air, and regular daily exercise, are favourable to longevity. The rich, as well as the poor, have found their full account in acting up to

this principle,—among the former by far the greater number of long livers have been distinguished for their free exercise in the open air, either in the sports of the field or in travel. This is more particularly true of the period of their youth, on the manner of passing which, greatly depends the complexion of future life and bodily health.

Devotion to study and scientific pursuits, is by no means unfavourable to longevity, if those so addicted do not indulge too much the caprices of appetite, and deprive themselves of fresh air and exercise, and a due period for sleep. The annals of literature and science abound in examples of long livers.

But men can rarely flatter themselves with reaching this lengthened term, who are a prey to such contending passions as ambition, jealousy, envy, hate, and, in fact, unrestrained emotions of any class. Hence we find that contentment and serenity of mind, a well regulated moral sense, and trust in Providence, are powerful aids to our attaining longevity. This has been, with few exceptions, the frame of mind of all those whose lives have been protracted beyond the usual span. A fact like this requires no commentary.

It is impossible to abide by this last condition without leading a life of some regularity, and marked temperance. A man may be at one time at sea, at another on shore, sometimes in camp, and again enjoying rural quiet; and yet he is not necessarily deprived of the privilege of dividing his time agreeably to some method—taking his repast at regular hours, and sleep at stated intervals.

There is hardly any one point on which there is such entire accordance in practice among long livers, as in early rising, which implies also retiring to bed at a stated early hour in the evening. Deprivation of sleep is peculiarly exhausting; no effort at renovation, by any other means, can supply its place. Feebleness of body, premature old age, and insanity, are some of the effects of protracted vigilance. Too much, or too little exercise of the functions of the animal economy, is nearly equally unfavourable to the enjoyment of sleep. The former produces pain of the joints and limbs, and fever, as in soldiers after forced marches, or labourers overworked; the latter does not adequately exhaust accumulated excitability of the locomotive and sensitive apparatus, and hence wakefulness, restlessness, and what is commonly called nervousness. Similar extremes in the exercise of the internal nutritive organs are to be deprecated, for the same reason,—the rest of inanition, or of protracted abstinence, is as contrary to nature as inordinate stimulation by excessive repletion and intoxicating drinks. Sleep flies, in the first state, and is heavy and apoplectic, or disturbed by frightful dreams in the second.

The food of those most remarkable for their longevity, has been plain, and even coarse. Simplicity of diet is all-important. A man's health will suffer, by using, promiscuously, various articles of food, any one or two of which, alone, would sustain him in all the plenitude of bodily vigour, for a long life time. On this point, the annals of both the rich and the poor, who have been candidates for longevity, exhibit considerable uniformity of dietetic practice. And



here we may take occasion to observe, that, as every exertion exhausts vigour, and every protracted excitement is followed by lassitude, we but enfeeble our bodies, and render them more readily operated on by the causes tending to their destruction, when we force our organs, digestive, circulatory, and respiratory, and the ones in subservience to them of absorption, secretion, nutrition, and the evolution of animal heat, into a state of action beyond what is called for by the wants of nutrition. Gout, apoplexy, excessive obesity, and oppression of the functions, which are the product of free living, especially great eating; and inflammations of the brain, heart, lungs, liver, stomach, and kidneys, and fatal fevers, some one or more of which are brought on by the use of strong drinks, are proofs and admonitions to which no reasoning man can be insensible.

It will be alleged that there are instances of drinkers of ardent spirits and vinous liquors, even some gourmands, who have been long lives. The fact may be so; but it would be most unphilosophical to draw an inference in favour of such bad habits. It has pleased the Creator to endow us with powers of endurance and resistance, amid the exposures to which we are led either in the performance of duty or the gratification of appetite. But there are limits to these powers, varying, it is true, with the individual, although still ascertainable with tolerable accuracy.

Persons much in the open air, such as labourers and pedestrians, who have their due quantum of sleep, and use simple aliment, evince little sensibility, and can, on this account, take a daily dose, or more, of ardent spirit, without, as the popular phrase is, their feeling it; that is, without its intoxicating, or throwing them into a fever, as it would the secluded mechanic, leaning over his work, and irritable citizen, confined all day to his desk or counter. Distinct from their occupations and early physical education, there is also a notable difference in the excitability of individuals from birth—some tolerating, without complaint, atmospherical extremes of temperature, and internal stimulation, which, to others, would prove painfully perturbing. The question here presents itself, whether, in the case of a person using ardent spirits, it be a mere toleration, or a benefit. The first is, we believe, the most that can be claimed for the practice; and even this claim is more plausible than real. After the lapse of a certain period of bodily labour, there follows a feeling of fatigue in the limbs, of emptiness in the stomach, and internal languor, owing to a loss of fluids exhaled from the lungs and skin, and the state of the heart, enfeebled by its forced increase of pulsations. What other means than rest and nutritive food, with simple drinks, can be suggested for the renovation of this tired person? shall it be by a potation of ardent spirits? If this be had recourse to, and the liquor produces no sensation, and has no effect on the person, owing to his comparative unsusceptibility to stimuli, its advocates can hardly claim for it eulogies on this account. But if it have effects at all, they must be nearly as follows:—

The stomach is heated, and its nerves stimulated; but this excitement, different from that produced by food, is not redeemed by the subsequent nutrition of the system at large: the stomach is of course fatigued, without that

object being attained, to which its function almost entirely tends. Its excitement is communicated to the heart, and there is increased palpitation: but this organ has been already excited by labour, and can ill bear renewed labour, especially as it is not made, in consequence, the instrument of sending fresh blood to the different parts of the body, as it does after the regular digestion of nutritive food. The little of the spirits that is absorbed and carried into the blood vessels, is a foreign and deleterious substance: it cannot by either its quality or quantity, supply the waste caused by perspiration; it may heat the skin for a while; but this part, and all the other organs already enumerated, having been, by the ingestion of ardent spirits, excited anew, so far from being strengthened in their functions, become necessarily enfeebled. There has been double exercise and there follows additional fatigue. Drinking ardent spirits, is not then, surely, a means of either nourishing the organs, or of husbanding their powers; it fails in the first requisite, and exhausts the latter. The practice cannot, consequently, be favourable to longevity. What is said of distilled liquors, applies to all the strong drinks, which excite and debilitate, and which give, in compensation, little or no nutriment. The objections brought against their being used by labourers, apply with additional force in the case of those who call their brain and senses into frequent action, in the arts and sciences, and literature in general. The exhaustion of the nervous system, is here the direct effect of the excitement in thought and emotion, and is not removed or mitigated by inducing fresh excitement, by means of vinous and alcoholic stimulants. We may relieve a fatigued sense, or organ, by calling another into play; and hence, we alternate muscular exercise with study. But, in the case of stimuli, owing to the active and extensive sympathies of the stomach with all other parts of the animal economy, we are sure, in exciting it, to excite others, to some one or more of which it would be our object to give repose. However various the temperaments of men, and unexpected their idiosyncrasies, there is hardly an individual, who has not a predisposition to be readily affected by morbid and inflammatory action of one organ, in preference to the others: and we may add, that an unavoidable effect of all stimuli, not directly alimentary, as well as of excessive alimentation itself, is to increase this predisposition, or tendency to the disease, and even actually to bring it on. Whereas, it is a matter of familiar experience, that such tendencies have been rendered perfectly harmless by strict temperance, verging on abstemiousness. In fine, the question may be reduced to these two maxims:—first, that by dietetic rules, and those rules consisting mainly in the use of a few plain articles of food, and simple water for drink, men tottering on the borders of the grave, have prolonged their lives for a series of years, in the enjoyment of good health and cheerfulness, usefully to society, and honorably to themselves:—second, that the exhaustion and infirmities of lingering disease, the habits of a valetudinarian, have never been completely removed, or more than barely palliated by a course of what is called generous living, and a liberal allowance of strong drinks. Temperance has not only a preservative, but a recuperative operation. It prevents many diseases, and is the indis-



pensable auxiliary to any remedy, or series of remedies, for the cure of diseases actually present. It is even superior, on many occasions, in its curative powers, to all other remedies, however skilfully combined by the arts of pharmacy and medicine. By the use, on the other hand, of strong drinks, and high seasoned food, or of either singly, there is imminent danger—a perpetual invitation to evils, which would otherwise never have made their approach. Original phlegm of constitution, and the force of habit, occasionally render men able to indulge, without apparent suffering, in the use of strong drinks; especially if the countervailing agencies of simple diet, much exercise in the open air, and regular sleep, be in operation at the time. But were an argument in favour of these drinks to be urged on such a foundation, we might, with equal plausibility and logic, insist on the salutary effects of the free and general use of various liquid preparations of opium, hemlock, and henbane. These substances are at times sanative: but much and frequently used, they are known to wear out the energies of life, and abbreviate its course. The weak may become strong; the sickly enjoy health; the imminence of death give way to the enjoyments of a long life, by the substitution of simple aqueous drinks, for vinous and distilled liquors; and he who seemed to be dying at forty, has, by the reform, been hale and hearty at eighty. What, on the other hand, has been the effect of free potations of strong drinks, after the meridian of life? Unhappily for our country, miserably for ourselves, every reader can look around, and see the answer in the career of some member of his family, or of his intimate circle of friends. And with this knowledge before us, ought men with any pretensions to common sense, and common humanity, be found sneering at the cause of that temperance which consists in entire abstinence from such accursed beverages. But they will have their reward, and in this life too. Who shall pity them if their best hopes, and kindest affections are blighted; if their fortunes are wasted; and their gray hairs brought down with sorrow to the grave, by a son or other near and dear relative who becomes a victim to intemperance. “Retributive justice!” will be the only responsive exclamation of those who witness the spectacle.

Climate has a notable effect on longevity. To say nothing of those regions of the world proverbially sickly, it is found, that the extremes of great and prolonged cold, near the poles, and of heat, in the equatorial regions, are adverse to long life. The first prevents the due development of the animal frame, and enfeebles its functions; the second excites and wastes the powers of life, and brings on premature old age, and decay. We have more examples of longevity, however, in cold and temperate climates, than in hot ones. Russia, Norway, Denmark, and Great Britain, furnish the greatest number of individuals, who have attained to a very great age. But even in southern climates, temperance and abstemiousness, by countervailing, in a measure, the excitement and exhaustion produced by heat, have given their votaries long life. Of these facts, we have unequivocal proof, in the history of the Christian recluses of Asia and Africa, in the early ages of the church.

## PARTIAL EXERCISE OF THE FACULTIES.

THE most obvious consequence of associated life, says a recent European writer,\* is the subjection of the faculties to partial development, and to a severe unremitting exercise, without sufficient provision for rest and reparation. Great inequality in the distribution of wealth and attainments, and the infinite division of labour, vary the position, and constrain the energies of man in a thousand different ways. These circumstances are the acknowledged source of great good to the mass, by spurring on emulation, and concentrating the talents of men; but they are often noxious to the individual. The great social machine works on, but destroys the springs and hinges upon which it revolves. The opportunities, and the conveniences, which a crowded city offer to various pursuits and appetites, keep a motley swarm within the circle of its attraction. Here the man of letters and the sensualist, the drudge in the lengthening wilds of a profession, the toil worn mechanic, and the gambler, all find the factitious atmosphere, where they have best their being; and devoting themselves, each, to the god of his idolatry, become victims to the great Saturn, that devours all his children. The path each follows to his presumed exclusive good, is made, for him, the road to destruction.

It is not by occasional excesses, but by continued enervating exhaustion of the nervous power, that the equilibrium of the vital functions is overthrown. After years of unvaried application to the calls of engrossing care, or voluptuous engagements, the whole fleshy fabric is relaxed;—the muscles lose their defined shape and tone—the skin its natural colour, and smoothness—the extremities burn or freeze—the head throbs, and the heart flags. Without declared warfare, all the elements of our system rebel, and threaten to set up apoplexy, insanity, or some other appalling form of disease, if attention be not turned to their wholesome government. If by any accidental circumstance, one of these followers of a fixed and engrossing idea be thrown out of his habitual course of action, the elasticity of the complex organism is found to be impaired. The taste for strong excitement is not all at once exchanged for more gentle stimuli—the overstrained faculties heave and swell, like the panting members of the newly reposed Hercules.

We have only to look around us, upon those engaged in the constant pursuit of wealth, or in the society of the dissipated, to see the dull eye and flabby corpulency of lethargic apathy, or the pinched features of fidgetty irritability. The limbs are either shrunk and emaciated, or they are misshaped and bloated. The healthy glow, and spring, and plumpness of the breathing mass, are insensibly, but gradually extinguished, and undermined. Diseases of the stomach, brain, and heart, and schirrhous induration of other organs, are most common among anxious, care-worn, and intemperate people. Inflammatory complaints spring from sudden shocks and exposures;

\* Stewart on Tendency to Disease of Body and Mind, in refined Life. London, 1828.



but chronic debilities grow out of habits of intense mental and bodily application, luxurious indulgence, and the undue provocation of the senses. Thus we find that labouring men, farmers, and savages, suffer from acute diseases; but diseases of the mind, dyspepsy, gout, and painful affections of the nerves, are almost the exclusive tormentors of the learned, pampered, and dissipated classes.

Not the grosser corporeal appetites, alone are indulged to excess with sure peril; the intellectual processes, also, may acquire an undue development, and "o'er infirm the tenement of clay." The head outruns the natural feelings. In close pursuit of gain, the speculator shipwrecks his honour; and in constructing an exact system, the theorist stifles doubt, the parent of good sense. Tethered by habit, and kept from soaring beyond professional routine, the reasoning becomes too technical, and loses all power of expansion and current of action. Religion degenerates into crazy metaphysics; morals are made to square with some narrow, fine-drawn system of utility and expediency; and the whole wants the life's blood, that flows from the heart. Calculating, but not appreciating; filled with science, but without judgment, one becomes a mere thinking machine, and forgets to be a man!

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#### HINTS FOR NAVAL OFFICERS.

A SMALL work under this title, has recently appeared from the pen of Dr. W. P. C. Barton, of this city.\* Though we cannot say that we are gratified with its style, and the not unfrequent egotism of the author, yet the matter it contains, and the avowed motives which dictated its publication, are deserving of the highest commendation. We are fully persuaded, that should the important truths it inculcates, be allowed their proper influence with the class of persons to whom the work is addressed, they cannot fail to produce the most important results. They are calculated, throughout, to increase materially the health and comfort of both the officers and crews of our national vessels, and through their influence upon these, of adding not a little to the respectability and efficiency of our Navy. We regret that on many points connected with his subject, the author has contented himself with offering merely a *hint*, instead of entering into details and illustrations; drawn from the ample store of facts which, in the performance of his official duties as a surgeon of the navy, he must necessarily have collected. For what he has done, however, he is deserving of our thanks.

The first eighty-six pages of the volume, with the exception of the dedication and preface, are occupied by two official reports of the author to the Secretary of the Navy. The first of these was made in pursuance of a resolution of congress, passed in February 1829. In this report, Dr. Barton examines fully the question, whether ardent spirits are necessary to the

\* *Hints for Naval Officers* cruising in the West Indies. By W. P. C. Barton, M. D. Philadelphia. E. Littell.

"subsistence, health, or comfort of midshipmen;" and from the most forcible arguments he arrives at the important conclusion, that the use of distilled spirits by the officers of the navy generally, whether daily or only occasionally, is so far from being in any point of view necessary or beneficial, that it tends to the destruction of their health and morals, and to impair the discipline, and injure materially the character of our navy. In this conclusion there was a general coincidence, between Dr. Barton and the two other surgeons, to whom the same question was submitted.

"It would only," says Dr. B. "be expedient to permit the use, daily, of ardent spirits, (just said not to be necessary) from some known facts, sufficiently important and undeniable, respecting the usefulness or signal advantage resulting from its employment as a dietetic item, under circumstances incidental to the duty of midshipmen, of unusual occurrence, or extraordinarily adverse to health. Such duty they are liable to perform in insalubrious climates. It might also be supposed expedient to use distilled spirits as a prophylactic, during unavoidable exposure to common climates, at seasons of the year, or periods of the day or night particularly unfavourable to the preservation of health. And some would perhaps deem it expedient, in case of slight sickness from inclement weather. In these cases, also, the argument of expediency could only be sustained by irrefragable facts. Naval medical writings record no such facts, as those just said to be *requisite* to substantiate expediency in all the preceding circumstances. Neither are any such furnished by my experience, nor even within my knowledge. Warm dietetic beverages, in all the preceding cases, should be used in preference to distilled spirits, (experience is in favour of these,) such as cocoa, chocolate, tea, coffee, and surrogate, (or cichory) or even gruel: which, besides being sufficiently stimulant, convey nourishment to the system; and taken at sea, or in port, by officers and crews going on duty, such as alluded to, have never been known to have been followed by evil consequences. This cannot be said of distilled spirits. The beverages mentioned, therefore, are better safeguards to health, under undue exposure to unhealthful weather, in climates of ordinary character; or under circumstances of unavoidable exposure to the pernicious effects of night air and dews, in climes naturally inauspicious to health."

In proof of the fact, that the use of ardent spirits, in any quantity, is not in the least necessary to the support of the health of seamen, we have, in a note, the following interesting fact, extracted from the author's report to the navy department, on the termination of the cruise by the Brandywine.

"A more robust and vigorous state of health could scarcely be found, than generally prevailed (among the officers) in the steerage, with one exception of convulsive disease—and yet these gentlemen are well deserving the remark, one and all, of most entire temperance; *having drunk water only* in their messes, during the whole cruise."

As a kind of summary of our author's very correct views on the subject of drink, we quote the following.

"I am of opinion, that young officers should drink nothing, habitually, but water—because I think water is *decidedly the most conducive to vigorous health*."

"It may, however, be expected that something shall be said of the proper drink for older officers in the West Indies: and I therefore declare, unhesitatingly, that brandy, or ardent spirit of any kind, is especially injurious to the constitution in that climate, and ought to be abolished from mess tables, as pernicious and ungentle. White wines of any kind are too heating; and though they may be diluted with water in negus, are not less inadmissible. Porter is almost as bad as brandy. Claret and water, is the only healthy drink for a warm climate, for those who must drink something,"—that is to say, something more stimulating than water.



Under the head of *moral causes, predisposing to disease*, we meet with the following judicious remarks.

"Laugh and grow fat, is a trite proverb, founded, like all proverbs, in a close observance of truth. It may be construed, *be cheerful and you will be healthy*. No thinking physician can be asked the effect of churlishness and ill temper on the physical health, without corroborating by his opinion the truth, that they depress the powers of digestion, and render the liver torpid. This is more certainly their effect, because individuals who indulge in this perverse direction of the courtesies of life, do so for the most part continually—the unamiable disposition ever feeding on itself. Thus a constant cause exists for interrupting the healthy performance of functions, indispensable to the enjoyment of health, contentment, and pleasure. A harmonious intercourse between young men, can never exist where a restraint is not properly placed and kept in action, on the irregularities of temper. If it be recollected that harmony might be promoted even by self-love, few would be so unwise as not to cultivate its cheery influence. This selfish gratification is evidenced by the increased healthful feeling and contentment produced in the generous bosoms of young men, when a frank and manly explanation shall have reconciled them to any of their messmates, with whom they have happened to have had a misunderstanding of a few days continuance.

"There is a reciprocal general influence of good temper and contentedness upon each other. This affords an additional motive for encouraging the former. A man ill at ease with himself, as every one is, who is out of temper, cannot be contented with those around him. So true is this, that it cannot but have been observed, even by very young men, that the ill-regulated disposition of an individual once excited to a ruffled state of mind, with one associate with whom he may have had real, or fancied cause of displeasure, quickly discovers a shade of the same discontent towards others of his associates whom he has no reason, fancied or real, to complain of. This begets coolness, or personal distance, in those conscious of inoffensive deportment; and naturally betrays itself by manner, if not more certainly by words. Additional fuel is thus added to the embryo flame about to appear in the malcontent, until the farther vexation with himself, and the original cause of his untowardness of demeanour, fans it with so steady a blast, that a full blaze of passion suddenly ensues. If it be true, as moralists have observed, that no man gets into a passion, however just the provocation, without regret—a regret intense in proportion to his mind—and without giving his collected adversary the advantage of him; it is still more clearly true, that no one of common mind, can yield to a fit of passion, for which he has no adequate cause, without feeling ashamed of himself. Self-examination, and consequently self-crimination, invariably increase the vexation with one's self, which, in the first instance, engendered the fault."—"Can such be in that benevolent state of feeling denoted by the expressive word, contentment? And if they be not, in how susceptible a state are they of disease, which never fails to find out the vulnerable and unprepared!"

We had hoped that our limits would have permitted us further quotations of equal excellence; but we must here close, by most sincerely recommending the work to the notice of all who "go down to the sea in ships"—even the landsman may glean much instruction from its pages, on the general means of preserving health.

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#### FLANNELS—DYSPEPSY—GYMNASIUM.

SUCH are the headings of three advertisements which were published, consecutively, not long ago, in the advertising columns of our friends of the United States Gazette. We were struck with the collocation, which, though entirely

fortuitous, conveyed an excellent lesson to whoever should pay any attention to these notices. Flannel and dyspepsy stand in the relation of preventive and disease, since an equable temperature of the skin, steadily preserved, as may be done by flannel, will not only help to invigorate the stomach, but save it from disturbance of function, such as pain, spasm, &c., which it is so often subjected to, when the skin is chilled, and perspiration checked. The mere wearing of flannel next the skin has been a prompt, and at times, the only successful means of curing various disturbances of the digestive and respiratory systems. Then, as to the relation between dyspepsy and the gymnasium, every one must admit, that it is such as we find between a disease and one of the best and most natural remedies for it. What other cure is often required of dyspepsy, and its long train of nervous complaints, but regular and active exercise, which calls into play the muscles of the body generally, distributes the blood in suitable proportions to all parts, and promotes moderate perspiration? Some find this exercise in much riding on horseback; some in taking a labouring hand in gardening, or agriculture; and some again in pedestrian excursions. The effect is, to keep persons thus occupied, ignorant of the meaning of the word dyspepsy—and to cure others who have suffered from the malady, and been less favourably situated. It has happened to ourselves to suffer, month after month, from disturbed and irregular digestion, when much engaged in study, sitting up late at night, and deprived of regular and sufficient daily exercise, even though we were temperate withal. But when, exchanging this kind of life for one more active, we have traversed, on foot, the country bordering on, and between the Scotch and English lakes, walking between twenty and thirty miles a day, we ceased complaining of dyspepsy, and could eat with relish, and digest whatever fare was placed before us. Captain Partridge, in his card, which we propose publishing in our next number, tells us of longer walks, and boasts truly of their efficacy in the relief and prevention of troublesome ailments. Thousands, and tens of thousands, gentle and simple, can adduce similar experience. But, as it is not in the power of many of the inhabitants of our cities to abandon their business and their homes, even in quest of health; they must look around for substitutes for the exercises already mentioned. In this city, the Gymnasium under the superintendence of Mr. Roper, presents such a substitute. Here the dyspeptic invalid will find every variety of contrivance for calling the different parts of his muscular system into active exertion. He will have an opportunity of varying the exercises by means of suitable apparatus, according to the nature of his case. In all this he will find both example and instruction from Mr. Roper. He will have every thing explained to him without being sworn in. His physician may, if he choose, be present, without giving a pledge of secrecy, and occasionally assist and direct his efforts. Mr. Roper avails of, and copies from Salzmann, Jahn, Clias, and other approved gymnics: but, although his is the only establishment of the kind in the city, he does not pretend, like other characters of much less merit and usefulness, to have a new and patent method, peculiar to himself, of giving strength, and curing diseases. It is in



the power of every man of common sense, to test the usefulness of the exercises and evolutions of the Gymnasium, and to suggest alterations and improvements: in fine, to derive benefit from it himself, and by adding his experience and suggestions, to make it the means of the largest amount of benefit to others.

We have yet to speak of the second advertisement, headed Dyspepsy. The advertiser announces himself, by an assertion entirely unfounded in fact, viz:—as “the discoverer of the only efficient remedy now known for this formidable disease,” (dyspepsy.) We do not accuse him of wilful falsehood in the assertion, but we do of unjustifiable ignorance of the known methods of treatment, and of their operation and effects. We deny his assertion, on the grounds of common sense and experience, which show, that no single remedy can be relied on for the cure of dyspepsy; but that a regular course of dietetics and exercise, aided by the occasional use of medicines, has repeatedly and efficiently cured this disease. His remedy cannot be, in the nature of things, the *only* one, and his treatment be successful. He is not the discoverer, since success has attended the practice of others, long before his mind was so suddenly illuminated on the subject. Either there are several ways of curing dyspepsy, and his is not the only efficient one; or, if there be but one way of curing it, as it has been often cured before, he is not the discoverer. He may take his choice. In either case he is convicted of ignorance of what he professes to cure, to say nothing of a still more injurious suspicion. But physicians, it will be said, are to be found, who speak well of this remedy—of what? why, of this remedy. But what is that? They cannot go farther—they are sworn, or pledged to secrecy. Will they aver that it is the only efficient, and the best remedy, and that the advertiser is the discoverer of it? They know better, and in knowing better, cannot but feel pained that they have trammelled themselves so far as to be precluded from telling the world generally, and their professional brethren in particular, the whole truth. If a medical man broaches a new method of cure, it is received, or modified, or pointedly denounced by his professional brethren, according to their views, and experience of its tendency and effects. But when a man undertakes to cure disease, without any prior study or knowledge of the animal economy, and its peculiarities, physicians must, forsooth, be chary of his reputation.\* They must not point out his absurdities, his false logic, his bad faith, his im-

\* We have heard it asserted that the cure for dyspepsy, now advertised, was discovered by a respectable physician. The thing is morally impossible. As well might we talk of a voracious witness, who withheld material evidence when summoned before a court of justice, as of a respectable physician who makes a mystery of his knowledge, by holding it as a secret; and who transmits it as a secret to another person, with a pledge not to divulge it. The annals of medicine do not contain the name of any man, as a respectable physician, who ever acted in this manner; and we hope, for the honour of letters and humanity, they never will. The subterfuge of those who deny that an oath is required by the advertiser of the *new remedy*, is too contemptible for comment, when they know that oaths of secrecy have been frequently exacted by him; and that a solemn promise, or pledge, either verbal, or by signature, is still required of those who wish to be enlightened respecting the *new remedy*. We believe these credulous mortals would learn much more of the matter by consulting Mahmoud, the celebrated *shampooer*, at Brighton, in England.

puident pretensions to philanthropy, belied by the very mystery in which he involves his remedy. And then, if some of their brethren, in a culpable neglect of the very first principles of ethics and medical philosophy, and misled by easy good nature, or in order to further some scheme of personal interest, certify to certain cures, or become agents in his imposture, thus directly insulting the whole body of the profession to which they belong, and each member personally, they think it very harsh, and very unjust in other physicians to expose the folly and knavery of the whole transaction. But when professional men consent, regardless of the best interests of society, and utterly heedless of the feelings of their professional brethren, to be either aids, or dupes of quackery, they must not think it unjust, if others, in self-defence, expose the cause to which they have chosen to attach themselves.

Considering the pecuniary success, at least, of the discoverer of the wonderful remedy for dyspepsy, which consists, we have good reason to believe, in *shampooing*, that is, rubbing and kneading well the skin and muscles over the stomach and adjacent parts, we may next expect to hear of a seller of flannel advertise a new and effectual remedy for old colds and dyspepsy. But people will say, "it is only a flannel jacket, and they can get that at any wool-len store, without paying an exorbitant price." To this we may suppose the advertiser to rejoin, that his flannel is not like any other kind—it is not red, or white, or yellow, but a new shade, or Isabella colour. Let him give some certificates, and a rigmarole account of the origin of the colour, and the man is on the high road to fortune. And why not? greater knaves have gone before.

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#### THE PENNSYLVANIA TEMPERANCE SOCIETY.

THE good work has been zealously begun in Pennsylvania, and already the most encouraging success has attended the efforts of the Society to do away with the drinking of ardent spirits, and the numerous ills which follow in its train. We have been so fortunate as to hear, very recently, three discourses on this subject, by the Reverend Sylvester Graham, agent of the society. Next to the conviction of being engaged in a good cause, is the pleasure of hearing that cause ably supported and expounded by facts, arguments and eloquence. With all these essential means of carrying on his mission, Mr. Graham is abundantly endowed. He is not satisfied with simply stating the case, and laying down his positions with the frigid precision of a technical pleader: he urges it on his auditors in that tone of sincerity, which at once enlists their sympathies, and with a force and variety of illustration which satisfies their judgment, and leads them, willing and persuaded, to the same conclusion with himself.

Availing himself of the aids of chemistry and physiology, he shows, by the composition and functions of the living body, that ardent spirits, taken into the stomach, are not called for by the wants of nature; they are foreign and deleterious principles, which disturb the play of chemical and vital affinities



within us; they excite only to leave greater weakness than existed before; they cause heat and irritation of the stomach first, and of the brain and heart secondarily. When they seem to give strength, it is the force of a delirious, or maniacal man—violent and irregular, and promptly succeeded by languor and extreme feebleness. There is a sudden rushing of blood to the brain, but no new supply of this vital fluid—an excessive fullness of the vessels of the brain, lungs, and liver, at the expense of the skin, which does not perspire, of the muscles, which do not regularly and co-ordinately contract, of other soft parts which are absorbed, shrink up, or, as in the case of the coats of the stomach and intestines, become inflamed. The joints are less supple—they are racked with pains, either flying, or fixed in rheumatism and gout.

How are these evils to be prevented?—By simple aliment, and water for a drink, which a kind Providence has every where furnished to man. On food like this, the body is easily and pleasantly nourished, chyle is readily formed, and enters into, and forms part of the blood, which is now prepared to supply the waste, by the discharges of perspiration, and the like, from the different outlets. The mind so intimately connected with, and dependant on the body, for the healthy discharge of its functions, is now serene, and less liable to be disturbed by the common worldly cares. A pained and disturbed body, cannot contain a tranquil and well-ordered mind; and every unnecessary excitement of the bodily organs, every irregularity in their functions, diminishes man's usefulness as an intellectual and moral being. Every liquid stimulant stronger than water, and not directly conferring nutriment, Mr. Graham considers as disturbing the body, wearing it out sooner, and of course detrimental to health.

Here we beg leave to state, *the real question*, now before the world; it is that which must be freely and frankly canvassed. If ardent spirits be forbidden, the substitute must be pointed out—a substitute every where furnished by our Creator, adapted to every climate, and all ranks, ages, and situations. This substitute is water: every other is deceitful. Error cannot be overthrown by sophism, nor is it righteous or just, while removing one instrument of vice, to put another in its place, under the plea, that it is less hideous and less destructive. What answer can be made to the poor man, who inquires by what law of morality and health, he is forbidden to drink ardent spirits, containing from forty to fifty per cent of alcohol, when the rich man of a Temperance Society, is allowed to drink wine, which contains from twenty to thirty per cent of alcohol? If wine and malt liquors, be the allowable substitutes for distilled spirits, the declamations against drunkenness in our land must be suspended until the people can be provided with such. Away with this miserable quibbling! We shall next have one code of morals for the rich, and another for the poor;—one kind of religion to please the gentleman; another to curb the passions of the needy, and the beggar. Mr. Graham does not see the necessity of such compromises with wealth. His experience during his travels in this state, and in other parts, satisfies him that water is sufficient for drink, in the field and the factory, in the study and the shop; for the rich as well as for the poor.—We are well aware, that in this brief notice of Mr. Graham, we convey a very imperfect idea of his zeal and abilities, and none of his eloquence. But we console ourselves with the reflection that we shall have future opportunities of recurring to this all-important subject.

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The JOURNAL OF HEALTH, at \$1 25 per annum, and the JOURNAL OF LAW, at \$1 50 per annum, are both published on the second and fourth Wednesdays of every month, at 103 Chesnut Street, Philadelphia. Postage on these Journals same as on newspapers in general. No extra postage on the cover.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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NO. 8. PHILADELPHIA, DECEMBER 22, 1830. VOL. II.

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“ ————— How many drink the cup  
Of baleful grief, or eat the bitter bread  
Of misery ! sore pierced by wintry winds,  
How many shrink into the sordid hut  
Of cheerless poverty ! ————— ”      *Thomson's Seasons.*

THAT philanthropy is of little avail which exhausts itself in aspirations after the happiness of our fellow-creatures, without its assuming a tangible and practical character. General expressions of regret at misfortunes, are easily enunciated by persons who would not, themselves, have encountered the slightest trouble towards their mitigation. We have thousands of sentimentalists of the school of Sterne, for one possessing the active benevolence of Howard—thousands who discourse most eloquently on the privations of the deaf and dumb, and yet not one of them to imitate the patience and unwearied zeal of de l'Épée and Sicard, in order to enable these unfortunates to hold communion with their families and friends.

It would be doing, however, signal injustice to human nature, were we to suppose, that the quality of benevolence is so rare, and necessarily barren in its fruits, in the majority of mankind. There is certainly no small difference in the degree with which men are primitively endowed with this sentiment ; but, making all due allowances for these varieties, we are constrained to admit, that the cause of its imperfect display in the progress of life, is deficient early cultivation. The sentiments, to be useful to their possessor, and profitable to society, must be put in action, and their beauties and benefits can only be taught by showing them in action. We can learn geometry and mathematics, and the elements, at least, of most of the sciences, by conventional signs,



which directly appeal to, and are only appreciated by, the intellect: but an exclusive appeal to this latter, in morals and religion, is responded to by the most wretched sophisms in *utilitarian* philosophy, as it has been often miscalled. Charity cannot be taught like political economy, nor valued by weights and figures. It ought not to be inculcated by appeals to vanity, nor associated with motives which, though seemingly congenial, are really foreign and inadmissible. When a young person, at the suggestion, or by the command of his parent, relieves a poor and squalid being, a return is too often made, in terms of unmeasured flattery, and numerous benedictions and prophesyings of future worth. From this time, vanity becomes, in this young person, the exciter to charity; and he is led, also, to entertain, by the contrast with the other's suffering and poverty, exaggerated notions of his own importance and worth. But if, in place of coldly giving alms to the passing beggar, the child be taken to the dwelling of this unfortunate being, and made a witness of the state of his miserable hovel—his want of fuel and bed clothes—and the hunger, and half nudity of his little ones, an entirely different class of emotions is excited from those brought into play, in the first case. The sight of all these things naturally creates, in the juvenile visiter, a painful impression—a fear of the like happening to himself—pity, in fine, for the sufferers. Now is the moment to point out the means of relief, and to show him, that, by giving clothes and food, he confers comfort; and if he is persuaded to give away his pocket money, in order to enable the poor creatures to purchase food for the morrow, and other obvious necessities, the first lesson of charity is made complete. Here, the evident pleasure given to others, more than soothes—it gratifies his feelings, and is a requital for the self-denial in parting from money, with which, perhaps, the little visiter had previously determined to purchase a toy, or some other means of amusement. The intercourse thus commenced, may be allowed to go on at the discretion of the parent, or guardian, of the juvenile party. Succeeding visits will enable this latter to see and learn how far the misery of the poor man is kept up by bodily infirmity, and disability to work, or is the result of idleness and bad habits. If it be discovered, that drunkenness is at the root of the evil, the young person who has acted as almoner, will be more forcibly impressed with the enormities of this vice than by the most eloquent dissuasives by his tutor or father. Even in after years, he will not be misled as to its true nature, if he should see, at the festive board, a man of wit and genius rapidly drowning his faculties in wine, and who, by the time that he has succeeded in amusing and instructing the company, has thoroughly imbued himself with the spirit of future melancholy and final ruin. The

youthful observer will learn, that however much wealth and luxurious refinements may modify the display of vice, its nature is not changed, nor the penalty for its commission materially prolonged or mitigated.

By making them spectators of the varied scenes of human misery, whether it proceed from poverty, disease, the infirmities of age, or sudden bereavements of any kind, the young acquire a knowledge of the wants of their fellow-creatures; and thus familiarized with the causes of suffering, and their benevolence adequately excited, they are able to devise, not only means of relief in the present case, but measures of prevention against the occurrence of similar ills. It may, in fine, we think, be laid down as an axiom in practical charity, that, for a man to discharge his duty to the distressed, in mind, body, or estate, he must have served an apprenticeship, not of personal suffering, but of observation and familiarity with scenes of distress. He ought, in fact, to acquire that kind of experience demanded for giving efficiency to philanthropy, which a physician finds to be essential for enabling him to relieve the bodily ailments of his fellow men. Both ought to be familiar with symptoms, and able to distinguish the accidental from the characteristic; both ought to have observed well the causes, and both with manly frankness, tempered with discretion, point out the means of relief. An empiric in charity, is nearly as reprehensible a being as an empiric in medicine. It is true; the former can plead, with more plausibility, his good motives, but his blunders are not the less prejudicial. Ignorance of the causes of the misery of his fellow citizens, which are not evident within his own contracted circle, and an egotism never at rest, furnish the only allowable excuse of him who sneers at every scheme for bettering the condition of mankind, the projectors and supporters of which, may have neglected to propitiate his vanity, by giving him place and office among themselves.

Let us hope that those "whom pleasure, power, and affluence surround," will escape from the charge of the poet, of their being "the gay, licentious proud;" and that, in this inclement season, they will turn, not only a willing ear, but a ready eye, to the distresses of the poor, so feelingly portrayed in the passage from which we have made the quotation that stands at the head of this article. Let parents take their children with them in their visits of mercy, and make the latter, on occasions, their almoners, and they will have the double delight of more effectually solacing the miserable, and of nurturing the seeds of charity and benevolence, in the young visiter, into a rich harvest of good works, in the mature man. They will contribute greatly, by such means, to prevent disease, and render unnecessary the visits of a physician, always commanded, it is true, by even the most wretched; but, in the nature of things, not always productive of the hoped-for cure.



## SYMPTOMS.

For the benefit of hypochondriacs of all classes, and of both sexes, as well as hysterical ladies, we give insertion to an amusing extract from, "*Thinks-I-to-myself*," which, on its first appearance several years ago, was attributed to the pen of Mr. Canning. We are of opinion that any of our booksellers might republish this work in a handsome form, with advantage to both himself and the reading portion of our community. It is seldom that we meet with so much playful satire, enlisted in the cause of benevolence and virtue, as in "*Thinks-I-to-myself*." For the benefit of the few who have not read the work, it will be sufficient to premise that the narrator and chief actor is persuaded by his parents to pay court to Miss Twist, a rich heiress whose father's estate is contiguous to his own paternal domains; but he is himself attached to Emily Mandeville, a daughter of the vicar. He is sadly tormented with a *bumping* at his heart, the true cause of which he discovers in the following manner:—

"One day, as I was walking in the garden with Mrs. Mandeville and the females of the family, it came into my head that Emily would like to have a beautiful moss-rose that I had just gathered: *Thinks-I-to-Myself*, I'll go and stick it in her bosom:—at that very moment I had such an extraordinary seizure of the bumping at my heart, that I was ready to drop; but what appeared to me more strange was, that I *could not* go to her, do what I would; for the first time in my life, I felt a sort of dread of her. While Mrs. Mandeville had been questioning me about the ball at Nicotium Castle, a little before, I thought she looked displeased with me; and when I expected it of her *as a friend*, that she would have *liked* to hear of the notice that had been taken of me, I observed she walked quite away:—I had never quarrelled with her in all my life, nor she with me:—I would have done any thing to have served her, or pleased her; and now that I felt afraid of her, I still seemed to want to serve her, and please her more than ever:—*Thinks-I-to-myself*, certainly I am bewitched;—soon after, she came up to us of her own accord: *Thinks-I-to-myself*, now I'll give the rose; so I went to her with it, and was going to offer it; but my tongue suddenly got so perfectly dry in my mouth, that I'll be hanged if I could speak a word. *Thinks-I-to-myself*, I am certainly going to die. I was so frightened, I got away as soon after as I could; but the bumping continued all the way home, worse, I think, than ever. I was afraid to tell my mother of it, because I knew she would send for Mr. Bolus, and that always ended in such severe and long-continued discipline, generally beginning with an emetic, which tore me to pieces, that I always kept my maladies to myself as long as I could.

"As my sister was just come home, I asked her about it; but she only laughed at me, though I could not tell why: I got into my father's library, one morning, in order to try if I could *find my case* in any of the physical books there, of which he had a store. I looked into a good many, just running over the *symptoms* of each, which caught my eye, as being in capital letters thus, SYMPTOMS,—and it is past all conception what a variety of diseases I seemed to have; for to look for *bumping* only, was nothing; the more I read, the more *symptoms* I detected;—I was not aware of a hundredth part of what I suffered, *till the book suggested them*;—I plainly saw my case to be (at least I thought so then) a complication of all the classes, orders, genera, and species of disease, that had ever afflicted the race of man.

As I went along, and questioned myself as to the several symptoms of the different disorders as laid down in the book, I found I had not only bumpings, but dreadful pains in my head and loins, with a weariness of limbs; stretching, yawning, shivering and shaking, which are pretty plain signs, as any body must allow, of an approaching fever; I had a rigour, or chilliness, pains in my back, difficulty of breathing. I had a violent pricking pain in one of the sides, deep down among my ribs, which was manifestly a pleurisy or peripneumony; I could not exactly discern which: I had violent flushing in the face, disturbed sleep, and a singing in my ears, which seemed to me to indicate a phrenitis: I had a painful tension on the right side also, just opposite the pricking pain on my left, under the false ribs, which I knew at once to be a disordered liver; in short I kept looking and looking, till I was evidently convinced that I had not a sound part about me; and I should, I am persuaded, have taken to my bed, and died, to the great joy of Mrs. Fidget, if it had not been that I rather wished to die. Ever since Emily Mandeville had looked grave at me, I had felt as bold as a lion about dying; and I will venture to say, could have resolutely walked into the very arms of old Dry-bones with his hour glass, had I but met him any where in my walks.

"I did, however, take a little medicine, by advice of the books, picked up here and there. I managed to buy some *ipecacuanha*, *asafoetida*, *Glauber's salt*, and compound tincture of *senna*, which, mixing up with a small parcel of *jalap*, and some *soccotrine aloes*, (not very regularly, I confess, for I knew nothing of the proper proportions,) I took a tea-spoonful night and morning, for three days, which so effectually moved my stomach, as to give me, as I thought, the fairest chance of a perfect recovery; however, not so; I could not reach the bumping, after all, which occurred so instantaneously upon the smallest recollection of Emily Mandeville, that, had she been old and ugly, or had she ever been seen in the air, or on a broom, it must have convinced me, that she was the exact person that had bewitched me. I continued in this state for some days after my sister's return home; during which time Miss Twist came often to see her in her carriage, and Emily Mandeville once on foot: I could plainly perceive, that though the latter did not at all mind coming on foot, the former was very proud indeed, of coming in her carriage: but what was odd, even this difference between the two, as soon as I perceived it, brought on the bumping at my heart: *Thinks-I-to-myself*, Emily shall ride in her carriage too.

"I know not how long I might have remained in this miserable, uncertain state, had it not been for the most unlooked-for accident, that ever befel one in my sad condition. One day that Miss Twist had dined with us, she and my sister, in the evening, were playing and singing at the piano-forte. They both sung extremely well, only Miss Twist was so abominably affected, I could not bear to look at her while she sung, but stood at a distance, generally, listening to the words. Music I delighted in; especially, I found, since the first attack of my bumping—there were some tunes so exquisitely soothing and delightful, I could scarce bear them; and some of the words of the songs seemed to me to touch my complaint: Miss Twist, I perceived, had a particular knack in fixing upon such songs: at last there came one that completely opened my poor dull eyes; the two first verses were sufficient. I had not made complete experiment of all,—but my eyes were opened, as I say: *Thinks-I-to-myself*, "that's enough:" as I whispered to my sister to beg her to repeat it, I could not help marking every word, the second time, and accompanying them with my usual soliloquies.

"When Delia on the plain appears,"

sung Miss Twist:—*Thinks-I-to-myself*, when Emily Mandeville walks in the garden,



"Awed by a thousand tender fears,  
I would approach, but dare not move;"

*Thinks-I-to-myself*, SYMPTOMS!—the exact case to a hair! never was any thing more plain!—

"Tell me, my heart, if this be LOVE!"

Yes, undoubtedly! Neither *fever*, nor *pleurisy*, nor *peripneumony*, nor *phrenitis*, nor a *diseased liver*, but LOVE! downright love. My eyes were opened—I saw."

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## DIET OF STUDENTS.

FROM THE JOURNAL OF HUMANITY.

MR. TRACY,—The members of this Seminary have thought proper to prepare a statement, in relation to the use of tea and coffee at their commons table, and place it at your disposal. This is not done for the purpose of commencing a crusade against these articles, much less with a view to associate the use of them with the use of ardent spirits, or to compare any change in relation to them with the temperance reformation. Our only object is, to state the results of experiments made during the last year, with the hope that they may be of service to students, if to no other class of men:

During the fall term of 1829, a small number of the students laid aside the use of tea and coffee, as an experiment, and used milk, and milk and water, as substitutes. At the commencement of the spring term, three or four of them, boarding in commons, agreed to adopt the same course, and others were soon added to the number.

During the summer, the number increased, and at the close of the term, more than half the students had laid aside the use of tea, or coffee, or both. Most of these continued the practice during vacation. At the commencement of the present term, the expediency of laying aside tea and coffee entirely was freely discussed, and a vote passed, almost unanimously, to remove both from the commons table. As there were a few who had not made the experiment, and were not prepared to come into the measure, it was not thought expedient to carry this vote into full effect; but those who had become satisfied of its expediency subscribed the following resolution:

"Being satisfied that the use of tea and coffee, if not injurious, is unnecessary to our health and happiness, and consequently the occasion of needless expense, therefore,

*Resolved*, That we will dispense with the use of both at our commons table, so long as we remain connected with this seminary."

This resolution was signed soon after the commencement of the

term by three-fourths of the students, with the understanding that it extends no farther than to the regulations of the commons table. Each individual is at liberty to conform to the customs of society or otherwise, as he may think proper, when absent from the seminary. Those who have tried the experiment long enough to discover its effects, are fully satisfied of its utility, and would not readily abandon it. It is their uniform conviction, that they enjoy better health and spirits, and are better prepared for study, than when they used tea and coffee.

During a part of the year, milk has been used in different ways as a substitute for tea and coffee. Pure cold water is, however, found to be an improvement upon this plan, and is now used by the majority. Important changes have recently been made in relation to the quantity and variety of food consumed, but they are yet of too recent origin to judge correctly of their results. In behalf of the members of the Seminary, yours, respectfully,

CYRIL PEARL.

*Theological Seminary, Bangor, Nov. 17, 1830.*

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#### WALKING.

ON the advantage of exercise in the open air, people are generally agreed; but, false theory, indulgence, excessive thirst after riches and literary renown, present so many obstacles, in the way of giving to this opinion more than the force of an abstract truth, that a majority of mankind suffer from neglect of a habit, which it is in the power of nearly all to practice. We run with avidity after dormant balances, steel and whalebone splints, and the like, under the expectation of getting a little artificial support for a weak back, or to correct a propensity to stoop, or to lean to one side. But we receive coldly, a demonstration of success in correcting these infirmities, by the simple and natural process of exercise, and consequent strengthening of the muscles of these parts, which, together with the ligaments, are the true supporters and bracers of the joints of the back bone.

We believe that we shall render an acceptable service to our readers of all classes and professions, by laying before them direct experience of competent witnesses on the subject.

Captain Partridge, well known throughout the United States, as a gentleman, who has, in different periods, presided over private institutions organized in a nearly similar manner to the National Academy at West Point, has lately, in a card, communicated the following interesting particulars, through the medium of the *Vermont Enquirer*.

1st. In the month of June, 1830, I made a pedestrian excursion, of about 300 miles, ascending in the course of it, Mount Anthony, near Bennington, Saddle Mountain, in Mass. and some other eminences, and visiting the battle-grounds at Bennington and Stillwater, and also the interesting military positions in the vicinity of Lake George. The last day of this excursion I



walked from Middlebury to Norwich, a distance of 64 miles. I carried a knapsack weighing about 20 pounds, also my barometer, thermometer, &c. and, during this day's march, crossed the Green Mountain range, it being an ascent and descent of more than 1600 feet, perpendicular. The day was one of the warmest during the summer.

2d. In the month of September last, I walked from Norwich to the summit of the Grand Monadnock, and returned in three days, it being 152 miles. The distance walked each day was as follows, viz:—

1st day, - - - - -	55 miles
2d day, including the ascent and descent of the mountain, - - - - -	42
3d day, - - - - -	55
Average distance walked each day, - - - - -	50 1-8.

3d. In the early part of the present month, (October,) I made an excursion, on foot, to the summit of Mount Holyoke, near Northampton, and some other eminences in that vicinity. The distance walked in four days was 220 miles; and the distance walked each day, was as follows, viz:—

1st day, - - - - -	70 miles
2d day, - - - - -	45
3d day, - - - - -	45
4th day, - - - - -	60
Average distance walked each day, - - - - -	55

One day was spent in visiting Mount Holyoke, &c. and is not included in the above. I was absent, on the excursion, five days. All the excursions were performed, as it were, on the spur of the occasion, without any preliminary training or preparation, or any change of my every day exercise, or mode of living. Amongst the many important advantages that I feel I have derived from combining regular, and, in some instances, severe exercises with study, is the enjoyment of almost uninterrupted good health. I am now, and always have been, entirely free from those debilitating affections, under which so many of our literary men have sunk, and are fast sinking. I know nothing of that fashionable disorder, called dyspepsia, except the name. My appetite is uniformly good, and I seldom enjoy less than eight hours of sound sleep out of the twenty-four. I have, within twenty years, ascended and measured nearly all the principal mountains and eminences to the North and East of the Alleghany range—have been much exposed to heat, cold, and wet—not having had my clothes dry in some instances for six days in succession—have slept in the woods, on the ground, for several weeks in succession—have been subjected to all the varieties of living, from that which is obtained at the first hotels in the United States, down to salt pork and dry beans and peas, cooked in the woods; and, after all, my constitution was never more firm and vigorous, nor was I ever capable of enduring more fatigue, or greater exertion, than I am now at the age of forty-five. If, then, our literary men were to inquire of me what they must do to preserve and enjoy health, I should readily answer—discard about nine-tenths of the rules laid down by the pedantic writers and lecturers of the present day on that subject—walk at least ten miles each day, at the rate of four miles per hour;—about three or four times each year shoulder your knapsack, and, with your barometer, &c. ascend to the summits of our principal mountains, and determine the altitudes, walking from thirty to eighty miles per day, according as you can bear the fatigue—do all these, and I will insure you firm and vigorous constitutions, and an entire freedom from those loads of debility, dyspepsia, &c. under which so many of you are labouring and languishing out a comparatively miserable and useless existence: adhere to these rules, and study, however severe, will not injure you; on the contrary, your mental vision will keep pace with the improvement of your physical energies.

## THE AMERICAN QUARTERLY REVIEW.

"While these are censors, 'twould be sin to spare;  
While such are critics, why should I forbear."

As poison does not lose its deleterious properties by being poured out from one vessel to another, so, false doctrines are not the less pernicious and demoralizing, by being ushered into public notice under a new title, or through a different medium. The exhortations to intemperance so boldly promulgated in the *National Gazette*, have been recently iterated in the *American Quarterly Review*. Our surprise, however, is diminished, when we learn, that both these works, the *Newspaper* and the *Review*, are under the same literary guidance. In brief, the editor of the former is also the editor of the latter. We premise this little piece of information, in order that our readers, who were not aware of the fact, may learn why our well-meant reprimands of the spleen, egotism, and eulogies of intemperance in the columns of the *Gazette*, have been attempted to be revenged on us in the pages of the *Review*.

Our design in introducing this duplex editor to the notice of our readers, at the present time, is, that we may, drawing materials from his *Gazette* and *Review*, place his qualifications as a critic on hygiene, in that full relief which he has been so long seeking from our hands, and also show, incidentally, what little reliance is to be placed on either of them as authority. We had hoped that it would be unnecessary to do more than allude, as we have hitherto done, to his incoherent ravings in favour of strong drinks, and revilings against us for recommending water as the habitual beverage, in preference to all other liquids. Our forbearance seems, however, to have been misunderstood—his vanity requires strong incense, and we now proceed to gratify him. In performing this task, finally demanded of us, more by the interests of the cause which this Journal has zealously and constantly advocated, than by any love, on our part, of triumph over an ignorant adversary, we must not be misunderstood by our readers. We, by no means, regard with vindictive feelings this hydrophobic editor: we use the term hydrophobic, as aptly designating the melancholy condition of a person, in whom, not the sight, but the very name of water, creates such dread as to throw him into uncontrollable fits of literary raving. His morbid state excites our pity; and we endeavoured, on its first appearance during the last summer, to arrest its progress by some caustic dressings, recognized, in the medical art, as proper on such occasions. It is satisfactory for us to know, that our efforts have been attended with some success: the interval between the fits is prolonged, and even the violence of the latter so far mitigated, that the subject of our care is now less vociferous in his eulogies of distilled spirits, and begins to lay more stress on wine, into the composition of which there enters, as it is well known, a large quantity of water. But, by one of those hallucinations, not uncommon in nervous affections, the patient retains a more vivid recollection of the smart produced by our remedies, than of the violence and pain of the malady from which we contributed to deliver him; and hence, a renewal in the *Review*, though with mitigated violence, of what he so oddly *'ejacu-*



lated' against us in the Gazette. Before we proceed to administer any additional correctives to his hydrophobic ravings, we shall, as already promised, lay before our readers a sketch of his case, and indicate, from recorded evidences, the nature of his progress as preceptor of hygiene. By recorded, we mean published evidences, emanating from himself, in his editorial capacity.

This Editor, learned in excerpts, and witty in quotation, professes to entertain a signal regard for sound literature, and to exercise a scrupulous watchfulness respecting the authenticity of communicated articles for his paper.—It would seem as if he only relaxed from the severity of his rules, when he eulogizes a Panacea, at one time, and inserts an account of a fictitious cure of cancer at another.\* His regard for scientific physicians can only be equalled by his partiality for quacks.—With great admiration for civil courage, we generally find him, by a politic coincidence, chiming in with the views of the dominant party, or ministering to the prejudices of those immediately around him. His doubts of the correctness of a doctrine are singularly increased by its want of the extraneous supports of wealth, or of chartered privilege: hence, when he endeavours to detract from the merit of scientific and literary works, it is merely an evidence that their authors have not either much money or official station; or that they are from a section of country which he dislikes, or, the worst fault of all, they have taken no steps to propitiate his favour. A writer on medicine and hygiene, who this year is a subject of his eulogy, will in the next be treated with silence or contumely, for no other change than having, in the mean time, thrown off the trammels of official patronage. The praises of this Editor are, therefore, now regarded as false coin, which deceive, for a while, the ignorant and unwary, but which, when their baseness is detected, expose the receiver to a share of the odium so justly incurred by the coiner and utterer. He insists on the value of lofty national character, and the necessity of public morals, but is adverse to a system of general education, and the diffusion of religious knowledge by the simplest and cheapest means. A stickler for order and decorum, he, nevertheless, fosters, by frequent and animated precept, the use of strong drinks to '*fruition.*' Sensitively alive to all the usages of artificial politeness, he forgets its true foundation in benevolence, and does not hesitate to characterise as "unmixed twattle," (twattling,) and "absurdities," monitions against men's ruining their health and fortune by intemperance, and against their being poisoned by sundry deleterious additions to their drink and food. According to him we must not wound people's feelings by the slightest revelation

\* What was said by the satirist, in allusion to an elegy of a brother poet, on a certain long eared animal, will apply with equal force, to the praises of the inventor of a Panacea, by the Editor of the National Gazette—

"How well the subject suits his noble mind!  
A fellow-feeling makes us wondrous kind."

The cure of cancer so pompously announced, only existed in the imagination of the *cancer doctor*. The disease, after years of trial by this *expeditious* curer, is worse than ever. It seems to be the fate of the Editor of the National, to be rebuked by medical associations. In the report of a Committee of the Philadelphia Medical Society, on Quack Medicines, made December 1827, his empirical partialties were suitably animadverted on. He ought to have taken a lesson on that occasion, and not subjected himself to subsequent exposures.

of what transpires in social intercourse; but we may let them end their days in misery, and leave behind them blighted reputations and beggared families, without our uttering the language of reprehension of, or pointed remonstrance against, the course which leads to such a termination. But we shall best do him justice by setting forth his dietetic views, and mainly on the subject of drinks.

In order to disprove our opinion, that water ought to be the universal, as it is the most wholesome drink, the Editor of the Gazette and Review, lays down the following propositions: *first*, "the human constitution seems to require *rectified alcohol*, in very cold climates:" *second*, "from time immemorial, half the population of the middle and southern countries of Europe, have nearly subsisted upon wine:" *third*, "almost every nation of which we have any record has distilled a spirit for draught, from some fruit of the earth." But he says, in the same paragraph, that he does not mean to advocate the constant and universal use of spirituous liquors. To insist on an article being necessary to the human constitution, is not to advocate its constant and universal use! O by no means! and that article too, "*rectified alcohol*,"—concentrated spirits of wine. Clear as is his precept, we are still old fashioned enough to dissuade our northern readers, residents of cold climates, from swallowing "*rectified alcohol*," unless they mean to poison themselves. This original teacher of hygiene says very truly, that man is omnivorous; and then, as a pleasant illustration, and *a propos* of drinks, tells us that "*train oil* agrees perfectly with numerous tribes." Perhaps he intends that this beverage should be regarded as a corrective of the too potential, and poisonous effects of "*rectified alcohol*." After the lapse of three days, having in the mean time been reminded in one or more of the contemporary daily papers of this absurdity about '*rectified alcohol*,' the editor endeavoured to clear off the stigma of ignorance, by saying, that the word alcohol alone was intended for the press. In order to exhibit still more conspicuously his contradictory statements, he takes care to say, that he does not mean to recommend "*excess in wine*." Admirable logic! no excess is intended by encouraging us to imitate a coinage of his own brain, and to nearly *subsist* upon wine. Still eager to present substitutes for water, he teaches that "*milk* would appear to be the *natural* beverage, if any," and thus gives us another evidence of his ignorance of the subject, and of the terms used in discussing it, in his confounding liquid aliment with a fluid for the purposes of dilution—a true drink. For fear we should have any doubts of his new notions of hygiene, and as a delicate compliment to his friends, this Editor speaks of his knowing few physicians "addicted to water, or hostile to wine, or disdainful even of whiskey punch, or turtle soup." Let us now recapitulate the substitutes presented by the learned editor of the National Gazette, and American Quarterly Review, for water, viz: *rectified alcohol*, *wine*, *train oil*, *milk*, *whiskey punch*, and *turtle soup*!!! Carrying out his idea still farther, that whatever can be swallowed without chewing, is drink, he ought to have mentioned jellies, and syllabub, and custards, and ice cream, and even mush and milk, as excellent beverages, and well fitted to supply the place of water.



Propositions so novel necessarily required novel arguments for their support. If affirmation without proof were good and convincing argument, there would have been no deficiency in this particular to complain of in him. Sundry Greek and Latin names of celebrity, were adduced as lovers of banqueting and deep drinking. The English Classics were also subpœna'd on the occasion, and poor Byron was made to appear as a tippler, during the very period, that of his first travels in the East, when he was uncommonly and persistently abstemious; water being all that time his only beverage.\* Here the Editor ought to have stopped; but no, he must needs misquote scripture, protesting all the time that he meant "not to be irreverent." After this we felt less surprise at his perverting the opinions of Sydenham and Sinclair, so as to make them appear to be in favour of wine, rather than water drinking, when, in fact, their recommendations as regards the hygienic effects of the two fluids, are expressly the reverse.

Our readers being now enlightened respecting the qualifications of the editor of the *National Gazette*, to enter the lists with us in debating subjects of hygiene, and being also informed that his pretensions were signally exposed in the contemporary daily papers of this city, as well as in our several articles in this *Journal*, can readily conceive with what kind of feelings he has transferred the controversy to the pages of his *Review*. The remaining part of our task for the present, will be to offer some strictures on this latter work.

In the 16th number of the *American Quarterly Review*, or that for December 1830, there is an article, the running title of which, at the head of its pages, is *Longevity*. The subject is an interesting one, and the expectations of the reader are excited to no inconsiderable extent, by the titles of the works prefixed to the article. They are three in number; the *first*, by Hufeland, on the *Art of Prolonging Life*, in 436 pages, (French translation;);† the *second*, *Hygiène* by Londe, in two volumes, containing the one 382, and the other 484 pages;‡ and the *third*, the *Journal of Health*; first volume, and three numbers of the second volume, making 440 pages. These three works consist collectively of 1742 pages. The article in the *Review*, consists of twenty-nine pages. But some may say, that perhaps, by a skillful analysis and condensation, it gives us a good idea of the nature and contents of the volumes above mentioned. Let the thing show for itself. About two and a half pages of it are derived from Hufeland; and including extracts, and comments, about four and a half pages are devoted to the *Journal of Health*. Poor Londe, the latest and fullest systematic French writer on the subject, is not honoured with the mention even of his name. Not a line given to a work of 866 pages! This is a tolerably easy mode of reviewing in the *American Quarterly*. The title of a work takes up but little room, it may even be supplied by the publisher, from his catalogue, without so much as giving the reviewer the trouble of writing it down. Does the remainder of the article, it will be asked, consist of new and original matter? Not at all. The most valuable portion is made

\* Letters and Journals of Lord Byron, with Notices of his Life; by Thomas Moore; vol. i.—J. & J. Harper, New York.

† *L'Art de prolonger la vie de l'Homme*, &c.—Paris, 8vo. pp. 436.

‡ *Nouveaux Elémens d'Hygiène*, &c.—Paris, 1827. Tom. 2. pp. 382 and 484.

up from a work, published last year in London, by Dr. Hawkins, entitled "*Elements of Medical Statistics, &c.*" Here we have the new system of the American Quarterly, fully displayed. A work, the title of which is placed at the head of the article, as for either critical or analytical review, is not noticed at all; whilst another work, introduced incidentally as it were, furnishes materials for the article. But, the peculiarity does not end here. The reader sees, in this article, for the most part, an unpretending sketch of the comparative value of life, or chances of longevity in ancient and modern times. Some tables are given of the proportionate mortality of the inhabitants of different parts of Europe and America, together with some hints, few indeed, and rather meagre, as to the modifying causes of the differences observed. We do not feel inclined to accuse the editor of the patience of selecting these tables; nor of the plain sensible observations directly applicable to them. But there are, every now and then, paragraphs which break in on the course of the narrative and remarks, and which would indicate the writer to have been in a much less sane mood, when penning them, than when preparing the rest of his essay. We had at first supposed that he laboured under the influence of some unusual stimulus, when he touched on particular topics; but a little closer examination satisfied us that these passages, at variance with the general tenor of the piece, are either interpolations by the Editor of the American Quarterly, or were introduced under the dictation or immediate suggestion of the latter. We can hardly be mistaken in referring them to the same source as the hydrophobic ravings of the National Gazette. The general resemblance, evinced in the absence of all argument—declamations against the advocates of temperance, and praises of strong drink, forbids us to doubt the identity of authorship. To the same hand, we must attribute the display of titles of books, at the head of the article, not noticed in the body of it.

Whether this *association* of reviewers be a voluntary one, we will not take upon us to decide. It may even be within the range of possibility that some person has caught the hydrophobic contagion from the editor, and given utterance to the same kind of ravings with this latter. This is, however, a question of minor moment. Our suspicions had, at first, induced us to believe it possible that the editor might have obtained the assistance of one of those "shrewd young physicians," whom he tried to conjure up against us, during the last summer. But the writer's ignorance of pathology, as well as his extreme flippancy of remark on the subject of drinks, makes us promptly discard such a supposition. We continue to speak of the editor, as the reviewer, and the responsible author—at least of the passages on which we have to offer some comments.

After an allusion had been made, in the article under consideration, to the uncertainty on many points of chronology and statistics, connected with remote ages, the reviewer, "*in elucidation of this,*" quotes from the second volume of the Journal of Health, a paragraph, under the head of "*Longevity of the Ancients;*" and then triumphs no little, at having shown, that the names of old men mentioned in it, as from Lucian, are not to be found in that author. For the first time, in this controversy, the critic is right. It is for



us to show by what motives we were led to give insertion to the passage. We received it from a friend, whose accuracy we are not single in confiding in, with the remark, that it was not obtained directly from Lucian, but from Plutarch. The authority, however, seemed good, and we did not compare it with the original. But we now find, by examining both Lucian and Plutarch, that the passage is not in the original of either of these authors, and that our friend was misled by an interpolation of Van Hooven, the Dutch commentator of his edition of Plutarch.\* The sentence occurs in the 11th Vol., p. 165; in the essay in which Plutarch treats of the dignity, wisdom, and duties of old age, and begins—"Lucian (*Macrobii*) gives an account of kings, sages, and distinguished persons, who attained to a very advanced age, saying, by way of introduction, that it might be of use 'by showing that they who took most care of their bodies and minds, enjoyed the longest lives, accompanied with the best health.' " The only difference to the eye, between the interpolation or commentary, and the text, for they are continuous with each other, is in the former being in Italics. A person who had not the original Greek by him, and had not recently perused his author, might very well be deceived in this manner, without any stigma being cast on his classical knowledge. Having said thus much in the way of bibliographical criticism, we are free to assert, that the purity of our intention cannot be doubted; since, in the first place, we omitted part of the extract as too apocryphal, respecting the longevity of the Britons, attributed to their simple diet, though it would have made in favour of our argument; and, second, not only did Lucian make the remark attributed to him, but he also gives the names of different people, and of individuals, who had reached a great age, and which, if we had introduced, would, at the least, have made out a still more plausible case than that in our extract. More attentive to the hygienic opinion of the author than to the list of names introduced, we omitted a suitable separation, by inverted commas, of the additional names to illustrate the spirit and intention of his opinion. But when the reviewer cavils with us about the next paragraph, in which we contrasted with the names of old sages and philosophers, those of such gourmands as Apicius, Claudius, Nero, Vitellius, and Heliogabalus; and from the lives of these latter, and "*the manner of their death*," made an inference in favour of temperance over gluttony and riot, he commits a superlative piece of criticism, the like of which, we could only expect from a school boy, who had just been advanced to reading lessons in Roman History. Is it possible, that the reviewer himself, is one of those late learners, who make a pedantic display of knowledge, familiar to every body else? The reviewer tells us, and takes some pains in doing it, that the Roman tyrants, mentioned by us, actually died by violence. Shades of Scalliger and Bentley, what a discovery is here! We, in the simplicity of our hearts, thought that an allusion, to this fact, so familiar to every reader, was sufficient; and hence, our expression, "*the manner of their death*." We contrasted the quiet philosophic old men of Greece, leading a long life of temperance, with the glutton Apicius, and the tyrants Claudius, Nero, Vitellius, and Heliogabalus, whose lives (of cruelty and debauchery,) and the manner

\* Opera Selecta. La Haye, 1760.

of whose deaths (by violence,) we thought, and still think, argue something "in favour of temperance over gluttony and riot." In future, we hope that a writer who shall have occasion to speak incidentally of the ambitious life of Julius Cæsar, and to allude to its violent termination by the phrase "the manner of his death," will be very careful to give all the details, as to the number of wounds Cæsar received from the conspirators, the shape and size of their weapons, and how much blood flowed, or else our learned reviewer will tax him with ignorance, and a desire to make people suppose this celebrated Roman actually died of ambition. So, likewise, we anticipate the necessity, in future, of not merely speaking allusively of the cruelty of the Athenians towards Socrates, and of the manner of his death; but we must tell precisely how much hemlock, or, as a German critic has it, "henbane," he swallowed; else the reviewer will accuse us of intimating that the philosopher was beheaded, or hung by his countrymen. What a delightful perspective of historical and classical lore is thus opened to us, under the auspices of the *American Quarterly*! It would excite the envy of Gifford himself, were he alive to witness it.

Our readers will be somewhat surprised to learn that the reviewer, who speaks of "the sophistry and misrepresentation sometimes adopted, when the object is to inculcate a cherished opinion," should have subjected himself to the full application of this remark, in the very opening of his argument.

In proof of the duration of life being much the same at the present time, as it has ever been, he holds the following language:

"Of the ordinary longevity, 4000 years ago, we have undisputed testimony in the oldest historian, whose works are extant. Moses writes: 'The days of our years are threescore (*years*) and ten; and if, by reason of strength, they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away.'"—Ps. xc.

We have two objections to this very positive affirmation: First, there is no evidence of Moses being the author of the ninetieth psalm; and, second, if he were, the authority would not answer for an epoch of 4000 years ago, inasmuch as, if the chronological tables be correct, he did not write until about seven hundred years afterwards, that is, about thirty-three hundred years ago. Had the reviewer consulted Calmet, among other biblical critics, he would have learned that the titles of most of the Psalms do not occur in the original Hebrew; and that, in those attributed to Moses, there are names and allusions, which could not have been introduced by the Jewish legislator and historian. It is worthy of all remembrance, that this supposititious quotation from Moses, as well as the loose averment of time, seven hundred years remote from the true date, and the omission of the word years, which we have supplied, are made by the reviewer at the very opening of an argument, by which he intends to disprove the doctrines promulgated in the *Journal of Health*, doctrines which he intimates "to be neither philosophical in theory, nor accurate in fact." Of his accuracy of fact we have just exhibited a pleasant specimen. The philosophy of his theory, especially on the score of free drinking, is, by this time, tolerably well known to our readers. We proceed to develop it still farther.

An opinion expressed by Professor Hitchcock, respecting the deleterious



compounds, sold in this country, under the name of wine, and of their little similarity to the wine of Judea, to which the language of scripture may be presumed to allude, is called by the reviewer, "gratuitous assertion, and unmixed twattle," (twattling.) The critic cannot conceive of logwood, spices, aromatics, and sulphur, being deleterious impregnations. A physician could have told him that any of these articles, useful on occasions, when taken as medicines, becomes deleterious if used habitually in wine, or with any other fluid. The fact of the adulterations of most of the wines drank in this country, is very generally admitted. But the reviewer, in place of putting his countrymen on their guard against liquors, avowedly prejudicial to their healths, loves to encourage them to fearless potations of these pernicious beverages, by quoting a rhapsody in favour of the wines of Europe. He forgets, in his abuse of professor Hitchcock's opinion respecting the wines sold in this country, to give the language of that gentleman on those of Europe, viz:—

"That in those countries where the grape is cultivated, the use of wine is equivalent to the use of cider in those countries where apples are abundant; but where the grape does not grow."

The reviewer argues thus:—the Europeans use their light and pure wines with advantage; therefore, the inhabitants of the United States ought not, except by those who twattle, to be discouraged from drinking freely of strong brandied, and adulterated wines. Q. E. D.

"Wine making," says the reviewer, "is one of the oldest inventions:" and then he instances Noah's planting a vineyard; and drinking of the wine, and becoming drunk thereby. It has never fallen to our lot to have to expose such a string of affirmations without proof, and of hasty inferences unconnected with their legitimate premises, as occur in the *National and Quarterly*. A more forcible example of the evils of wine-bibbing could hardly be adduced by the most zealous opponent of the practice, than the case of Noah. The first family quarrel after the flood—the first separation of son and father, and that separation accompanied by a father's curse, was the direct effect of wine drinking, and the inebriation it produced.

"And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, cursed be Canaan; a servant of servants shall he be unto his brethren."

And yet it is by such biblical quotations as these, that we are encouraged to drink wine. Shall we pursue the argument, and refer to Belshazzar's feast in which this "king and his princes, his wives and his concubines," impiously attempted to dishonour the Most High, by drinking wine out of the sacred vessels, formerly belonging to the Temple of Jerusalem.

"They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."—*Daniel* v. 4.

With an unaccountable anxiety, to mask the evils of drunkenness, the reviewer expresses his disbelief of the correctness of a calculation, made in the *American Almanack* for 1830, by which it would appear that the direct victims to the use of ardent spirits, annually, in the United States, amount to 10,000. And what may we suppose is the foundation for his disbelief! We

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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THERE are few countries in the world in which so marked a difference prevails between the temperature of winter and that of summer, as in the United States. These, it is true, embrace a diversity of climates, and yet the remark just made, applies to all the states of the confederacy, excepting the extreme southern ones. So vivid a contrast between these seasons, requires of the inhabitants, a mode of living, style of dress, and even intellectual efforts, strongly contrasted. Bodily exercise cannot, with us, be so active, persistent, and varied, during summer, as it is in Great Britain, France, and Germany. We ought, in that season, to adopt all the precautions of even a rigid hygiene. In the winter, the case is otherwise. With the use of a more substantial and nutritive aliment, there ought also to be practiced, numerous sports, and athletic exercises, as well to give present vigour, as to prevent future disease, and the languor and debility to be expected in the succeeding summer. Many of these will be most beneficial by being voluntarily had recourse to, without the intreaties of friends, or the formal advice of physicians. When we mention such games as that called by the English *hockey*, the Scotch *shinty*, and our boys, in school plainness, *shinney*; also, the ball, hoop, &c. we are readily understood by many of our juvenile readers. They require no recommendation from us to freely use such exercises; nor will they wait until we descant on the pleasure of skating, or the more humble sliding. If these youths could persuade their dyspeptical fathers, and their nervous mothers, to walk out and witness their exhibitions, and to occasionally extend their walks along the water course, or river, or round the ponds which are the theatre for the display of agility and address in skating and



sliding, these latter worthy personages would be more willing to retire to bed by times, and would sleep sounder, and awake in the morning with less feeling of the horrors, than some of them are wont to complain of. Nor would we exclude from such exhibitions, gentle misses—the sisters, and friends of the playful boys. These fair creatures, in our country, do not find skaiting to be a necessary accomplishment, as it is esteemed to be in some of the northern countries of Europe; and as to sliding, and the particular fashion of which little girls are so fond, in going to, and returning from school, in a winter's day, we say nothing here. But we have seen, and, as well as our awkwardness on the ice would allow, aided young ladies in the movement of rapid progression, by pushing chairs, or little sleds, on which they were seated, so as to imitate sleighing, or if the comparison be not thought a bull, the sliding up and down over the Russian ice mountains; and we must needs think the amusement a salutary and sociable one.

The exercises, which may be taken in doors, by females, at this season, are especially useful and requisite; such as skipping with the rope, battledoor and shuttlecock, and the more passive one in using the dumb bells. But, while these are admitted to be valuable means of recreation and exercise, we must never suppose that they can be used as a fit substitute for walking daily in the open air, unless the state of the weather be such, owing to rain, or snow, as to interrupt this salutary practice. They are useful aids to walking, and call the muscles into more varied action. We have frequently heard of little girls, and young ladies also—perhaps now-a-days, there is no difference in the mode of designating them,—plead with mamma for leave to stay a little longer at an evening party, and enforce the plea by promising to rise as early as usual the next morning, and not to miss any lesson. Now, we think, that every prudent mother ought to enjoin on her daughter, the necessity of taking a morning walk; no matter how late the young lady may have staid at the dance, or party, of the preceding night. We do not often find it necessary to quote from the pedantic coxcombery of Chesterfield; but his advice to his son was a good one, when he urged the latter to rise at a regular hour in the morning, to prosecute his studies, without regard to the gaieties or dissipation of the night before. We would extend the recommendation to the lessons in gymnastics, as well as to those in philosophy and belles lettres.

The exercise of sporting with gun in hand is peculiarly manly, though many will scruple to call it humane. It is largely practised at this season. The following advice to sportsmen is from a trans-atlantic contemporary, and will show, that even in the heat and passion of the sport, some moderation and attention to hygeinic precepts, are not to be forgotten.

“In the first place, therefore, as more connected with our professional views, we would direct the attention of the amateurs of the season, to take as much care of their health as possible; and in no one thing can they be more tenacious than in guarding against the effects of moisture, and particularly wet feet. On returning from the pleasant toil of the day, their first care should be, to doff their shoes and stockings, and place their feet in tepid water, wash, and dry them well with a coarse towel, till a glow of warmth is felt on the surface of the skin, and afterwards put on a pair of woollen stockings. By attending to these simple directions, when the feet are wet or damp, many serious complaints will be avoided, particularly those most liable to affect the chest and bowels. All wet clothes ought likewise to be changed; and if the skin, or any part of the body be cold, moist, or wet, a coarse towel, well applied over the parts, will restore the circulation, and prevent the damp from striking inwardly. A dish of tea or coffee will cheer and revive more at this time than at any other.”—It is, in fact, at such times that these grateful beverages display their best effects. So relative are the effects of various articles of dietetic luxury. These same things will only serve to aggravate the maladies of the moping hypochondriac and the fine lady, whose nerves would be shocked by an effort to walk a hundred yards, or to encounter the external air. For a pleasant article on “the Usefulness of Sporting,” we would refer our readers to a work, which, whether we consider the style of typographical execution, embellishments with beautifully coloured plates, or the variety of information on natural history, we hope to hear of being extensively patronized by them. We mean “The Cabinet of Natural History and American Rural Sports.”

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#### HOUSES OF EQUAL TEMPERATURE.

A great desideratum in searching after a suitable climate for invalids prone to consumption, or suffering from rheumatism, is to insure a uniformly equable temperature. As yet, the search, if not a vain one, has assuredly not been attended with all the success we could desire.—Nice, Pisa, Rome, and Naples, and Madeira have been recommended as suitable winter residences in the old world—some preferring one and some another of these places. In our own country, Savannah and St. Augustine have been not a little extolled as beneficial in the same way. But even were all these places of unequivocal fame, for the purposes just indicated, but a small portion of our population suffering from breast complaints could avail of them. Time, distance, expense, entire interruption of business, separation from friends, are all important objections to an invalid’s abandoning his home



in quest of health abroad. Much, we are convinced, of the good effects of the favoured winter climates might be gained, and many of their disadvantages avoided, by recourse to lodging in rooms of equal temperature, in which a mild warmth and suitable ventilation should both be attended to. As preliminary to future remarks and details on this subject, we lay before our readers a letter from an experienced and distinguished physician, Dr. George Pearson, of London, to Mr. Tredgold, and published by the latter in his work.\*—It is worthy the attention of managers of hospitals and alms-houses, as well as of physicians.

“The perusal of your plan for producing equal and warm temperatures, with, at the same time, effectual ventilation, not only in large buildings for public uses, but in small or ordinary sized dwellings, afforded me great satisfaction. The neglect of the public to avail themselves of these measures in countries enlightened by science, would not be credible, if the history of former times, and our own experience in latter times had not made us acquainted with similar neglect of many other precious discoveries. One example may suffice to justify this remark, namely, the neglect of the employment of the agency of steam, amongst a hundred other inventions of the Marquis of Worcester, indicated more than a century and a half ago, in his little book, “The Century of Inventions.” For nearly 100 years this powerful agent was almost solely used for working machinery in mining; and although it was much talked of, it was only within the last thirty or forty years that the application has been made of it for other purposes, especially with such astonishingly powerful effects in navigation. This is precisely the case with the methods invented for the warming of houses; the principles for this purpose are now well known to many persons: they have been fully developed, but only partially acted upon in practice within the last twenty or thirty years. The loss of comfort, and indeed of life, from the neglect now spoken of, is incalculable. But, as a friend of mine expresses himself, “John Bull is a slow travelling animal.” I have not failed to attempt to influence the public in favour of constructing buildings for warm and equal temperatures, in my public lectures during thirty years past, and also occasionally during this time in the public prints, besides introducing, in my private practice, contrivances, although rather rude ones, to accomplish this object. Among other channels of intelligence by me to the public, are those referred to in your publication, namely, the notices in the *Philosophical Magazine of Tilloch*, Vol. xxxi. 1808, Vol. xxxiv. 1809, and Vol. xxxv. 1810. Your plans for private houses will, in all likelihood, occasion improvements in the future constructions: but a grand Institution for the benefit of the invalid public, and the sick in general, by the erection of a building of sufficient space for apartments and rooms of various dimensions to afford warm and equal temperatures, is at this time especially an object for the gratification of the philanthropist, and, in all probability, must be profitable to the proprietors. To such a fabric as is here proposed, should be attached variously

\* On Warming and Ventilating Buildings, &c. London, 1824.

disposed spaces for pleasure-walks, for green-houses, for baths, and for amusements. How many thousands of persons, of all ranks, are at this time living in the United Kingdom in a state of bad health, not remediable, or even capable of relief but by warm fresh air of suitable degrees of temperature? Such states of the atmosphere are no where obtainable, except perhaps for a short time, in any climate. The more temperate climates afford the required temperatures during parts of the year only; and the tropical latitudes, from the extreme heat and the existence of the causes of disease, are scarcely preferable, some rare cases excepted, to many parts of our own island. Such an establishment as I have in prospect would require a very large capital. But how can capital be expended more serviceably to the human kind than for the Institution proposed. The large sums now embarked, undoubtedly for improvements in the condition of human life, do not concern men, however, so nearly as the immediate preservation of life, and palliation of disease, above all, pulmonary-consumptive cases; yet the expectation of pecuniary gain induces persons to become adventurers. On a due estimate of the advantages of such an undertaking to the subjects of the United Kingdom, there seems no reasonable doubt that in the present redundancy of capital, the speculator would be repaid by ample interest. At least such an undertaking is one of greater promise than many others, or perhaps more so than any now in progress or in contemplation. I am, dear sir, with best wishes, yours faithfully,

GEORGE PEARSON."

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#### SUPERFLUOUS HAIR.

Our attention has been directed to this subject by a correspondent, who is desirous of knowing how the hair may be prevented from growing on those parts of the face which are ordinarily free from it. Though we confess ourselves unable to give any satisfactory reply to this question, we are persuaded that the following remarks will be interesting to the individual alluded to, in common with the generality of our readers.

The surface of the body would appear to be liberally supplied with bulbs or roots, which, when excited into action, are capable of producing a growth of hair over the whole of the skin, with the exception, perhaps, of that covering the inner surface of the limbs, the palms of the hands, and soles of the feet. Of the particular circumstances, however, which render these roots, over a great part of the body, ordinarily inert, or which cause them, in some individuals, to produce hair in situations where it does not usually appear, we are entirely ignorant.

It is seldom that what is termed superfluous hair, is met with in young persons, or during the prime of life; it is usually not until after the middle period of life that it occurs. This circumstance has been attempted to be accounted for, from the two constituent parts of the hair, phosphate of lime and albumen,



being, also, the principal substances which enter into the formation of the bones; hence it is supposed that when the latter have completed their growth and firmness of structure, the albumen and phosphate of lime contained in the blood, are prevented from accumulating in excess, by being appropriated to the production of an increased amount of hair. This explanation, however, though plausible, is entirely hypothetical, and does not account for the fact, of the almost infinite variety in the amount and extent of the hair on the surface of different individuals. With our present knowledge of the human economy, we are in fact unable to trace satisfactorily, the causes of the hair being in some cases, from birth, too low on the forehead, or so irregularly covering the face as to be in the highest degree detrimental to beauty. We are unable, also, to explain the reason why in one, the eye-brows should present merely a curved line, while in another they are thick, coarse, and over-hanging: nor why, in some instances, they should be separated by a considerable space from each other, and in others be united into one; which latter, though now looked upon as a defect, was esteemed by the ancient Romans a mark of beauty.

One of the most unsightly and disagreeable forms under which superfluous hair makes its appearance on the face and neck, is in the form of large hairy moles: large tawny blotches, also, thickly studded with a coarse hair, are frequently met with upon the cheeks, forehead, or chin. These are most generally present at birth, though occasionally they make their appearance subsequently.

Various methods have been proposed and practised from the earliest ages, with the view of removing superfluous hair. The female Jews, by whom a high forehead, free from hair, is considered indispensable to beauty, use, we are informed, as a depilatory,\* a bandage round the forehead, of scarlet cloth. How far this means has been found successful, we cannot say.

Numerous depilatories are in common use among the natives of the East; while the toilet of the European is likewise plentifully supplied with them. They consist, in general, of a preparation of quicklime, or of some other alkaline or corrosive substance. In some, even arsenic enters as an ingredient, as in the *rusma* of the Turks, and the Egyptians. All such articles, though no doubt many of them effectually destroy the hair, should, we conceive, be carefully avoided; the injury which their use occasions to the skin, being often very considerable. They give rise occasionally to troublesome, and even dangerous sores, and cause at times a scar, still more unsightly than the defect they were employed to remedy. Those which contain arsenic, can never be resorted to without the utmost risk to health, if not to life.

\* Depilatory, is a term applied to any means calculated to eradicate the hair.

At first sight, one of the most effectual means of getting rid of the offending hair, would appear to be to pluck it out by the roots. By this procedure, however, which is productive of not a little pain, besides irritating and inflaming the skin, and endangering the production of pimples, and sores, the growth of the hair, is but in a very few instances prevented. Thousands of roots, always ready to produce a new crop of hair, still exist in the skin, and they appear (in fact) to be roused into action by the rooting out of the hair already existing.

With respect to the hairy moles, and blotches, which have been alluded to, these may frequently be removed, in early life, by the knife of the surgeon, with but little pain, and without the least danger being incurred. But, at a more advanced age, too much caution cannot be observed, in avoiding every means capable of irritating or inflaming them. They ought never to be meddled with. Ulcers of a most unmanageable character, productive of deformity, and even death, are liable to result in certain constitutions, from the slightest injury inflicted upon them.

Under all circumstances, therefore, we believe it to be far better to put up with the deformity arising from the superfluous hair, than to endanger the occurrence of a greater evil by attempting its eradication.

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#### THE UNION OF LABOUR AND STUDY.

WE have already adverted to this subject, and now return to it again, for the purpose of laying before those who are most concerned in such a discussion, the results of experience in those institutions, where the manual labour plan has been associated with study. Facts always form the safest guide.

*The provision requisite to a manual labour Academy.*—The Southern and Western Theological Seminary at Maryville, Tenn. was begun by the purchase of a farm at \$2,500. The horses, cattle, wagon, and farming utensils cost about a thousand dollars more. There is a boarding house where all the scholars upon charity are fed, and lodged.

*At Danville, Ky.* is a manual labour Seminary. The farm consists of 112 acres of first rate land, the necessary buildings are put up with logs, and are sufficient to accommodate 40 or 50 persons. The whole expense of the farm and the buildings was \$3000.

*At Germantown, near Philadelphia,* is another Academy for the union of labour and study. The farm here has 72 acres, with the ordinary farming utensils, two horses, four cows, and other domestic animals, supplying outdoor employment for more than a dozen students, and shop room for 6 or 7 more. The buildings will accommodate about 40 students. The property cost \$8000.

*At Andover, Mass.* is a department for manual labour and study. A workshop is erected here, of rough stone, 65 feet by 40, capable of containing 75 labourers. The cost was about \$3000.

The Episcopal church in Pennsylvania have lately purchased a farm of 80 acres in the state of Delaware, and near the river. They estimate the requisite amount for the purchase of the land, repairs of buildings, and stock,



at \$6000. They calculate *four hours* each day for every student to work, and *six or more* for study.

*Expenses.*—At Maryville the annual expense of each student for board, over and above his labour, which is only one day in the week, is \$25.

At *Danville*, where they all labour *two hours* daily, the expense of board is reduced to one half the regular charge, when labour is not required.

At *Germantown* the labour in many cases is equivalent to the whole expense of board. In this place the students labour *four hours* every day, Sundays always excepted.

At the proposed Episcopal Institution in Delaware, it is intended that the daily labour shall about equal the expense of board; or in other words, that the steward or superintendant who takes the farm, shall, in general, accept the labour of each student for *four hours* each working day, as sufficient pay for the board of each student.

*The diet* in each of the places named, is generally plain, consisting of meat and bread, vegetables, milk, and fruit, but no tea and coffee.

*The kinds of labour.*—At Maryville, farming only is used.

At *Danville* also, the labour is wholly agricultural.

At *Germantown*, are various kinds of joiner work, especially of the plainer kind; horticulture and agriculture, together with the management of horses and cattle.

*Studies.* It is the concurrent testimony of all the above named institutions, that the studies of the students are in no wise impeded by their manual labour. The opinion is strongly held, that their attainments are in every respect equal to those who devote their whole time to study.

*Condition of admission.*—In most of the Seminaries now reviewed, the performance of labour is an indispensable condition of membership.

*Remarks.*—It will be seen by the preceding articles, that no doubt can exist as to the practicability of the plan of uniting labour and study. The project, indeed, does not derive its feasibility from mere recent experience. Some of the best scholars, and most useful men in our country, have passed through this hardy course of mental training. Their education has been prosecuted amid the interruptions incident to laborious avocations. Their hands, hardened with severe toil, and accustomed to the rougher implements of agriculture, have not been deemed unfit to turn over the volumes of science, and form the figure 5 of mathematical calculation. Of how many intelligent men do we learn the simple fact, that they are self-taught? In almost every such case there has been a union of labour and study. Labour has made the study sweet, and study has, in its turn, softened labour.

The above article is from our respected contemporary "the *Columbian Star*."—If additional facts and arguments are required to enforce the propriety, and indeed absolute necessity of labour, call it by what term you choose, gymnastic, agricultural, or mechanical, and perhaps each in turn ought to be had recourse to by students, it would be sufficient to refer to the experience of Pestalozzi, and above all of Fellenberg in his celebrated establishment at Hofwyl.—Ample and very satisfactory details on this engrossing subject will be found on reference to the *American Journal of Education*.—We are satisfied, by intimate experience, and we may say personal suffering, that sad injustice is done to human nature in the common systems of education, by a neglect of suitable and regular physical exercise; directed as well to the immediate preservation of health and prevention of numerous ailments, as to the learning of some useful handicraft employment, and acquiring the ability to use our senses and limbs with that readiness and accuracy so useful in the various situations of life, whether of daily business or unforeseen peril and emergencies.

# POUND CAKE.

After a minute inquiry into the causes of the unhappiness which is too frequently to be met with in the married state, an ingenious correspondent thinks that he has discovered the principal one in the consumption of that indigestible compound, ycleped pound cake, at the wedding supper, and during the feasting which succeeds. When we recollect, that it is the opinion of some “great philosophers” that the disposition of a man, good or bad, is influenced, in a very great degree, by the nature of his food, and the state of his digestion, we feel somewhat inclined to admit the justness of our correspondent’s conclusions. “Wedding cake,” he observes, “is compounded of as many noxious and heterogeneous articles as were included in Pandora’s box: he would, therefore, suggest, that it should in future be called a *pandoriad*. The sorceresses, in preparing the *pandoriad*, use many magical incantations, and then finish the outside with a meretricious medley, which is mistaken by the credulous consumers for a mere innocent ornament, but which is, in reality, a close imitation of the *obi* of African enchanters, from whom it was no doubt borrowed. There are a dozen of principal ingredients in these compositions, each of which, though harmless, or even nutritious, when separate, becomes extremely virulent, when by the cook they are magically combined. No sooner is the *pandoriad* devoured, which, from the quantity made, occupies weeks, than its direful effects are witnessed! The sugar was only a covering to the carbonized surface, the eating of which discovers itself in the honied terms of “*my love*,” and “*my dear*,” that are at first all sweetness, but soon discover the *crusty* humour beneath. Then, too, the brandy, which was blended with the other articles, shows its effects in the unruly *spirit* of the surly husband; while the eggs, which, if the course of nature had not been interrupted, would have produced chickens, create in the wife such a disposition to *pecking*, that her mate often becomes, alas! before the honey-moon has waned, completely *hen-pecked*. The citron, too, is at once an emblem and a provocative of the *green-eyed monster*, *Jealousy*!—Let every new married couple beware of the consequences, when they incautiously admit the *pandoriad* poundcake as an ingredient in their wedding festival.

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## ON THE TEMPERATURE OF THE HUMAN BODY IN DIFFERENT LATITUDES.

A few years ago, Dr. John Davy made some interesting experiments on the differences which take place in the tempera-  
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ture of the human body, in passing from cold to warm, or from warm to cold latitudes. The result was, that in the first instance it rises, and in the second falls a little. These experiments have been more lately repeated by Mr. Reynaud of Paris, during a voyage to the East; the results obtained by him, are recorded in the *Annales des Sciences Naturelles*, for May 1830. The voyage was from Toulon, by the Cape, to the isle of Bourbon, the Maldivians, the Coromandel coast, Bengal, the coast of Pegu, Ceylon, the straits of Sunda, Java, and then home, by the Cape, to Havre; and it lasted from May, 1827, to December, 1828. The thermometers used were carefully compared by Mr. Arago with the standard at the observatory of Paris, both before and after the voyage—so that the accuracy of the observations is unquestionable. There are seven sets of experiments; four of which were made in the Torrid, and three in the Temperate zones; and each set was made on the same twelve men, all of them being in good health, most of them athletic, and all fed and exercised almost precisely in the same manner. On the 1st July, in  $10^{\circ} 4'$  north latitude, the air being  $79$  degrees of our ordinary thermometer, (Fahrenheit,) the average temperature of the twelve Europeans was  $99$  degrees and one third of a degree. On the 10th of August following, in  $36^{\circ} 10'$  south latitude, the air being  $62\frac{1}{2}$  degrees, the average temperature of the body was  $98\frac{3}{4}$  degrees. On the 11th of September, under the line, with an atmospheric heat of  $86$ , the temperature of the body was, on an average, very nearly  $100$  degrees. Next year, on the 13th of May, in latitude  $7^{\circ} 1'$  south, the air being  $86$ , the body was  $99\frac{1}{2}$  degrees; on the 14th of October following, in  $32^{\circ} 23'$  south latitude, the air being  $62\frac{1}{2}$ , the body was  $99$  degrees. On the 30th of October, under the line, with an atmospheric temperature of  $79$  degrees, that of the body was  $99\frac{1}{2}$  degrees; on the 4th of December, in  $46^{\circ}$  north latitude, the air being  $53\frac{1}{2}$ , the body was  $99$  degrees.—Hence it will be perceived, that the range of the animal heat, between climates where  $53\frac{1}{2}$  and  $86$  are the extreme temperatures of the atmosphere, is *one degree and a quarter* of Fahrenheit, and that it rises as the atmospheric heat rises, and *vice versa*—with some slight irregularities, probably to be ascribed to the coldness or heat of the climate which the persons upon whom the experiments were made had just left.

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#### RUSSIAN STOVES.

We gave, in the fifth number of the present volume, a description and drawing of the method of warming apartments by means of heated air, in place of radiant caloric, such as is furnished from the common open fire. To day, in continuation of the subject, we lay before our readers a view of the Russian

stove, as found in the better kind of houses in Germany and Russia. We have had it engraved from a model taken by a friend, when in the former country. The following is an account of the entire structure.

PLATE I.

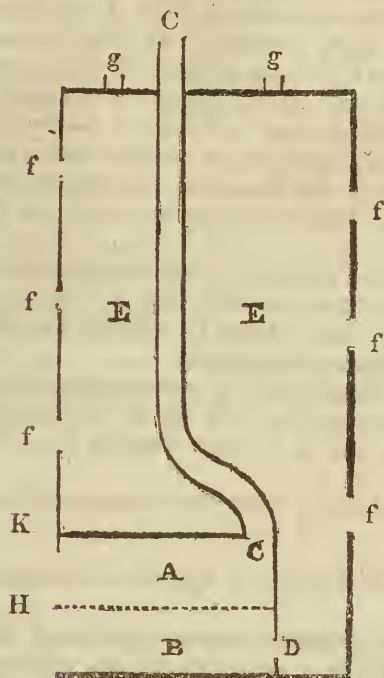
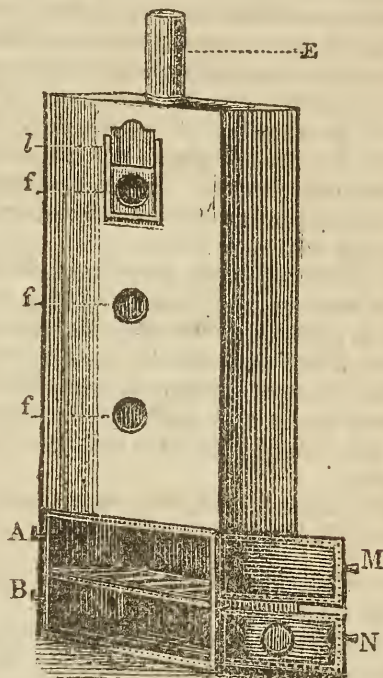


PLATE II.



In the wall which separates the parlour or drawing-room from the servants' hall, or from the entry, there is a chamber or furnace composed of brick, and projecting about two feet into the hall or entry, and the same distance into the inner apartment; it is from eighteen inches to three feet in width, and in height extends from the floor to the ceiling. This structure is exhibited in plate II.; and a perpendicular section of it, such as would be made by a plane intersecting it in the direction of the partition wall between the servants' hall and parlour, in plate I. The fire-room or furnace, is shown by A and B. By means of a brick arch, about twenty two inches of the lower part of this fire-room is divided from the rest of the stove above.—In the plate this roof is represented as flat, in the line K. This arched fire-room or chamber, is open towards the hall, and extends back to within about ten inches of the opposite side or end, where it is bricked up, with the exception of the opening D, plate I. It is divided into two compartments, A and B, by means of a grating or perforated plate H.—The vent for smoke or the pipe of the stove, is represented by CC; and may be either straight, as in the present view, or tortuous. In the walls in the upper part of the stove, facing both the parlour and the hall or entry, holes, f, f, f, are seen, by which a communication is made between the heated air in the stove E E, and the air in the apartments to be warmed.—They are about two inches square, and are marked f, f, f, on both sides, and may, on occasion, be closed with slides, one of which is represented in plate II. L.—The compartments A and B, opening into the servants' hall or entry, are, when requisite, closed by iron doors, represented in plate II. by M and N; the latter, or the door of the lower compartment B, having in its centre a circular opening of about an inch and a half in diameter.—The opening D, plate I. at the back part of the lower compartment, can be closed either by a moveable tile or slide.

The manner in which the rooms are heated by this apparatus, will be



readily understood. A fire of wood is made in the compartment A, the door of which is then closed, some shavings, or the like, being first introduced. Combustion is kept up by the air that passes into B, through the grate H.—The smoke escapes by the pipe C C. When the wood has been reduced entirely to coal, the opening D is unclosed, and the door of B shut. The air contained in the chamber or body of the stove E E, being now thoroughly heated, is admitted into the parlour by removing the caps, f, f, f.—A continual current of air is passing into the chamber E E, through B D, to be heated and admitted into the parlour by the openings f, f, f, one or more of which can be closed if the heat be too great. Persons who prefer the cheerful appearance of an open fire in their parlour, have often what is called, on the continent, a French fire-place, the same as our own, being open and calculated for the burning of wood. Some modifications in the fire-room or chamber are then required, the door of A is removed, and the flue for smoke, has more of a zig zag course.

The exterior of the stove here described, is variously decorated, according to the taste of the owners—being covered with painted tiles or stucco, or made to represent different orders of architecture.—Plate II. exhibits that side or part of the stove in the servants' hall, which is quite plain.

The common German stove used in the houses of the poorer people, and in taverns, &c. is very different from that just described.—It has no advantages over the common stoves of our own country, and is, in some respects, less convenient.

The rooms in the story above, may be heated from the chamber of the stove E E, through the openings g g.

Dr. Granville thus describes the pleasure of living in apartments warmed by hot air.—

“A Russian peetch or stove, is one of the greatest luxuries of civilized life, that can be found in cold climates.—It is, by far, a more rational and effectual mode of warming a house, than either the coal grate of England, the blazing hearth of France, or the iron stove of Germany. It supplies the best substitute for the genial warmth of summer within doors—and affords an equal degree of heat, so universally spread in every part of the room, that when the external air has been at twenty degrees of Fahrenheit, I have gladly remained without any other than the lightest dressing gown, in my room, taking my station indifferently in any part of it, far from the stove, and frequently near a window, without any other than the most pleasing sensation of an equal warmth. This same sensation is experienced at night, the heat of the stove continuing unabated,—so much so, that there is no need of a blanket, or any heavy clothing on the bed. Indeed I have found, that many of the inhabitants habitually slept with a single sheet throughout the winter, the temperature of the room at night being from 63° to 66° of Fahrenheit. Such an even temperature would not be sufficient to allow of a similar practice in London, where there are draughts of wind in every corner, and in the vicinity of every window; but in St. Petersburg there are no such intruders, and the temperature above quoted is sufficient and comfortable. During the five weeks I resided in the apartments allotted to me in Count Woronzow's house, my in-door thermometer did not vary once, more than half a degree from 64 in any part of the room, except for the three days when the stove had not been lighted.”

The internal structure is very simple. “It consists,” says Dr. G. “of a fire chamber in which the wood is burnt. This occupies of course the lower part and extends from one front of the stove to the other. It is a foot and a half wide, and two feet high, and is closed by a single iron door. A system of tubes leads from this chamber, one of which, when open, serves to carry off the smoke and soot of the burning wood, while the others receive and carry heated air all round the interior of the stove, after the combustion is com-

pleted, and the former tube closed.—The air in these tubes communicates with the air in the room by means of a small door or ventilator, at the upper part of the stove.”——

If this description be correct, though we much doubt its accuracy, fixed air or carbonic acid gas, must escape into the room through the tubes which communicate below with the fire chamber,—a serious and alarming objection to such a kind of stove; but which does not exist in the one we have described.—That accidents, such as asphyxia, and apoplexy, do occur frequently among the peasantry and lower classes, who allow the impure air to enter from the stove into their apartments, and at the same time carefully exclude the atmospherical air from without, is a familiar fact to travellers and others in Russia. But, as we have already had occasion to remark, the plan of warming rooms so as to keep the air in them at an uniformly elevated temperature, does not at all exclude the comforts of ventilation, or the introduction of fresh air from without, by which we have indicated. We trust that the information which we have given, and shall continue to give to the public on this very important subject, will not be lost on those who shall have the superintendence of edifices to be erected for any public purpose of religious assemblage, business, colleges, and school learning, &c. &c.

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#### ARCHERY.

WE introduce an article under the above title, from the first number of “The Cabinet of Natural History and American Rural Field Sports.” The association, or company of archers referred to in it, hold their meetings monthly, during the winter, at the Gymnasium of Mr. Roper. We are pleased to find that this establishment is daily becoming a place of increased resort for persons of all ages; boys during their play hours—young collegians—hypochondriac invalids, who used to suffer from the sin of idleness—and even graver professional gentlemen, who are glad to share, personally, the good effects of those gymnastic exercises, which they recommend to their friends and patients.

“The value of agreeable amusements has been acknowledged in every age—as the most important advantages to health and happiness, are, in a great measure, subject to their influence.

“If we find that both are interested and improved by archery, it must prove a sufficient reason for its being esteemed an eligible and useful amusement; and, if it can also be shown to possess some valuable qualifications, which are not to be found in other diversions, the benefits to be derived from its practice will be still more conspicuous.

“Archery, in fact, possesses many excellences as an exercise, which renders it one of the most useful of the gymnastic sports.

“It is adapted for every age, and every degree of strength; and the degree of exertion can always be proportioned, by increasing or diminishing the powers of the bow employed. It is not neces-



sarily laborious, as it may be relinquished as soon as it becomes irksome, or fatiguing.

"It is recorded, that a king of Persia offered a reward to whoever could invent a pleasure. Had such an inducement been held forth by the ladies of the present day, he who introduced archery as a female amusement, might deservedly have gained the prize. It is unfortunate that there are few diversions in the open air, in which women can join with satisfaction, or without over-stepping those bounds which custom and innate delicacy have prescribed to the sex; and, as their sedentary life renders exercise necessary to health, it is to be lamented that suitable amusements have been wanting, to invite them into the open air. Archery, however, is admirably calculated to supply this deficiency; and, in a manner, the most desirable that could be wished.

"The bow is the most ancient and universal of all weapons, and has been found in use amongst the most barbarous and remote nations. In the days of David, the practice of this instrument of warfare appears to have been so general, that it is constantly made use of in the Bible as a figure of speech.

"Its earliest application, however, was for the purpose of procuring food; and, notwithstanding the celebrity of the English archers, it is a question among antiquaries, whether it was ever used by the Anglo-Saxons, and Danes, except for the chase, or as an amusement. All authorities agree, that it never was considered as a formidable weapon of defence in that country, until after the Norman conquest, who introduced the general use of it and the cross-bow among their military retainers and serfs; the difference in the use of which is well exemplified in a simile made by the celebrated Bayle: 'Testimony,' says he, 'is like the shot of a long-bow, which owes its efficacy to the force of the shooter; whereas, argument is like that of the cross-bow, equally forcible, whether discharged by a dwarf or a giant.'

"It is now wholly relinquished among civilized nations as a hostile weapon, but still retains a prominent rank, as affording a healthy and rational amusement.

"This exercise, which is exceedingly common in Europe, and more particularly in Great Britain, is scarcely known in this country; the only association of Bowmen in the United States, as far as we can learn, being in this city. We trust, however, that this fashion may be universally cultivated and approved, and that we may see the time when, with Statius, it will be said,

"Pudor est nescire sagittas."

"Every information respecting the use of the Bow, can be readily obtained from the "Archer's Manual," a little work published by Mr. Hobson, of Philadelphia, under the superintendence of the "United Bowmen." Shooting apparatus can likewise be obtain-

ed without much difficulty, either in this city, or may be imported from Europe.

“We have been led into these remarks, from a wish to see this useful and agreeable amusement become general in our country, where there is such a dearth of invigorating exercises, with the exception of those of the chace. The association to which we have alluded, held their third annual prize meeting on the 22d of October, where the first prize, a silver bugle, was awarded to Mr. X. for the greatest value of hits; and the second, a silver grease box, for the hit nearest the centre of the target, to Mr. C.

“From the unfavourable state of the weather, the shooting was far from being equal to that on many of the ordinary practice meetings of the association.”

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#### DR. PEIRSON'S ADDRESS.

A very able and eloquent address in behalf of the cause of temperance, has recently been delivered by Dr. A. L. Peirson, of Salem, Mass.

Instead of pursuing a beaten track on this subject, the speaker, after an appropriate introduction, dwelt principally upon the important influence of a correct physical education, as well upon the moral and intellectual faculties of man, as upon his bodily health and vigour.

Physical education, the speaker remarked, was a science of vast importance, and one to which too little attention has heretofore been paid. It commences with the infant, and is perfected only in old age. At every stage of life, its influence is experienced in an increased amount of health and cheerfulness, a better developed and more symmetrical form of body, and an increase of capacity for mental exertions. He repudiates as erroneous the popular notion, that the less children are attended to, and the more coarsely they are fed, the better they will thrive. More die among the squalid poor than among the pampered rich. There must, however, be an adaptation of things—Different constitutions require different treatment.

Physical education has reference to the full development of the bodily functions, allowing them to mature with the mental, so that there may be a perfect equilibrium between both.—That genius is comparatively lost to the world, which is unsustained by a sound body: it perishes in its own fire, and goes down into a premature grave. Hence the importance of attending to the diet and cleanliness of children, of regulating their sports, and of promoting vigorous habits by gymnastic exercises. This subject involves the destiny and glory of a nation, as on it depends, in a great measure, the manners, energies, and morals of the people. There exists a prevalent and destructive desire among parents, to induce a precocious development of the intellectual faculties of their children, before their physical organs are perfected; many a gifted young victim has thus been crushed under the weight of unmanageable knowledge.

The diet of children must be strictly temperate.—They must not be habituated to the use of hot spices—pepper, mustard, and the like, as these are unnatural stimulants. Mothers and nurses are criminal in giving infants ardent spirit, and laudanum, in repeated strong doses for trifling causes.—Doctor Peirson stated that he knew a mother, who frequently dipped her finger in spirit, and caused her babe to suck it! The only fitting drink for children, is water; and parents were impressively urged by the speaker, never to dilute or mix it with other substances, but to give it to their children in its natural purity and excellence.



**NOTICE TO SUBSCRIBERS.**—The terms of subscription to this work have been very distinctly stated, viz. \$1.25 per annum, in advance. The publisher takes the present occasion to remind subscribers who are in arrears, that, as he furnishes an increased amount of matter and illustration, in the present volume, the obligation on their side to punctuality, ought, to say the least, to be as strong as ever. Reciprocity is in such cases a duty, which either party has a right to expect of the other

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*Museum of Foreign Literature and Science*.—Published every month by E. Littell, Chesnut-street, and by G. and C. and H. Carvill, Broadway, New York.—Believing that instruction and amusement are important auxiliaries to health, we do not travel from our course in recommending Mr. Littell's Museum to the patronage of our readers. Tastes the most various, will find in it agreeable aliment, whether they choose the substance of philosophy and fact, or the piquancy of epigram and wit, alternating with the sweet flavour of poesy. We have been for some years past regular readers of the Museum; and although our position, as citizens of this literary city, which abounds in libraries, both public and private, gives us ready access to numerous good books, and periodicals, we always find wherewithal to be pleased in this work. To our country friends it must be peculiarly valuable, as well from the amount as the variety of matter on literary, political, and philosophical subjects which it contains. Its articles are derived from the most popular and authoritative British periodicals. In quantity of matter the publisher tells us, that the Museum is equal to three ordinary magazines. It is printed in double column. The numbers for the year make two thick volumes, each averaging about 600 pages, with index. Each number of the present series is ornamented with a handsome engraving. Terms, \$ 6.00 a year in advance: \$ 7.50 if not in advance: single numbers 75 cents.

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*The Cabinet of Natural History and American Rural Sports*. With Illustrations. A monthly publication. Vol. I. No. 1. Philadelphia. Published by J. & T. Doughty, No. 80 Walnut street, 1830.—This is really a beautiful work: the frontispiece exhibits an engraving by Tucker, from a design by T. Doughty, so finely done as to make one wish he were the sportsman represented in the plate, and that he had two such dogs, as bear this latter company. The first coloured engraving is by Sartain, after a drawing of Doughty's, and represents a noble stag, with a doe and fawn, on a finely disposed landscape, with mountain scenery in perspective. The second is, if possible, a still happier specimen of art; it represents the Ruffed Grouse, or Pheasant, with extended wing and tail: the entire bird in plumage, and attitude, is truly, as expressed by the artist (Doughty,) drawn from nature. The engraving is on stone, by Childs, and is well calculated to increase the reputation of an already esteemed *studio*. Accompanying each of these plates, is a letter press description of the natural history of the animal, including, of course, its habits, and peculiarities. The other articles are, *The Ant Lion*; *the Wish-ton-wish*; *Hunting Spiders*; *the Usefulness of Sporting*; *the Choice of Guns*; *Hunting Recollections*; *Archery*. Preceding this last article, is a "Scene on the Passadunky," in Gilbert's best style of wood cuts. If we might venture to advise, we would say, that such an article, as that entitled *Basin of the Mississippi, in a geological view*, however good in itself, is hardly called for in a work like the present, when we consider the great variety and interest of the topics, more strictly connected with its title. The Cabinet of Natural History and American Rural Field Sports, is published in quarto form. Each number will contain twenty-four pages of closely, but clearly printed matter. The price is but eight dollars per annum. A more interesting and ornamental volume could hardly be obtained in any country, on the same terms. It is calculated to amuse and instruct, both the inhabitants of the city and of the fields—the youngster sighing for a first shot—the sportsman living on his recollections of past glory—the gentle miss who would read of scenes in which her father and brothers love to act a part—the cockney blade who sports during a whole week in the year, and, in fine, all who love the arts, and wish to see nature naturally portrayed, as well by the pencil as by the pen.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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“Music exalts each joy, allays each grief,  
Expels diseases, softens every pain,  
Subdues the rage of poison, and of plague.”

THEY undoubtedly entertain a very mean and degrading opinion of the polite arts, who consider them merely as subservient to amusement, or, at most, to that cultivation of mind which *emollit mores, nec sinit esse feros*. The history of the world evinces that they have all a much higher and more beneficial influence upon the disposition and happiness of man.

Though we can no longer indulge, except for its poetry, in the ancient superstition which gave personation to the arts, and then held them up as divinities; yet we cannot deny that they are important auxiliaries to the worship of the Deity, and that they assume the most attractive form when enlisted in the service of the altar. Of music, in particular, we have always been inclined to think, that not only its best, but most sublime employment is in this way—and that it is never so well applied as when soothing the disordered passions into peace, or elevating the devotional feelings of the human heart.

We are not prepared to credit all that some of the ancients have affirmed respecting the moral influence of music; nor that,

———“Things inanimate have moved,  
And, as with living souls, have been informed  
By magic numbers and persuasive sounds.”

We do not expect it to quiet a mob, any more than to unite a broken bone. We are even willing to admit, that under any state of society which we have witnessed, or of which we can conceive, the refinement of the Lacedæmonians, in making it penal to add a new string to the lyre, as a species of luxury, or



an engine of corruption, is as absurd as it would be to deny to music any power over the feelings and passions of man.

Canus, a musician at Rhodes, when Apollonius inquired what he could effect by means of music, replied, that he could make a melancholy man merry, a merry man mad, a lover more enamoured, and a religious man more devout. That it can soothe grief, and exhilarate the depressed spirit, who that has an ear for melody, or a heart to feel, has not experienced? That it enlivens what was gay before, and can make even buffoonery tolerable, who that has listened to it amid the festival, or during a pantomime, will venture to deny. To its martial effects, the annals of war fully testify; and few are found so low in spirit, as not to have felt a kind of inspiration of courage, from the sound of a march, or the notes of a patriotic air. The powerful influence of national or domestic music over the mind, is strikingly evinced in the instance of the Scottish Highlanders, and the natives of Switzerland; certain tunes associated with their homes and country, being played in their hearing, cause often so violent a desire to revisit them, as to induce the deepest melancholy—even terminating in death when circumstances prevent their desire from being accomplished. If facts of this kind are too notorious to bear an exemplification, which would lead at once to the most trite topics, what a scope must there be within the power of music, for effects the most salutary to the human mind—from the exhilaration of the mere lively tune, to the sublimity of the anthem—from the insinuation of tender passion, to the excitement of martial ardour.

It is not surprising therefore, that physicians and philosophers should esteem music, as not the least powerful of the means calculated to exhilarate a sorrowful heart, and to lighten and divert, if not to remove, those intense cares and anxious thoughts which lead to melancholy. Music, remarks old Burton, is the medicine of the mind—it rouses and revives the languishing soul; affects not only the ears, but the very arteries; awakens the dormant powers of life, raises the animal spirits, and renders the dull, severe, and sorrowful mind, erect and nimble. According to Cassiodorus, it will not only expel the severest grief, soften the most violent hatred, mitigate the sharpest spleen, but extenuate fear and fury, appease cruelty, abate heaviness, and bring the mind to quietude and rest.

Dr. Burney, in his history of Music, devotes a chapter to “the medicinal powers attributed to music by the ancients,” for which he was indebted to the labours of a very erudite physician, M. Burretti, who conceives that music can relieve the pains of the rheumatism; and that, independent of the greater or less skill of the physician, by flattering the ear, diverting the attention, and occasioning certain vibrations of the nerves, it can even remove

the cause upon which the disease depends. This gentleman, in common with De Marian, Branchini, and several modern writers of equal celebrity, believes that music has the power of affecting the mind, and the whole nervous system, in such a manner as to give temporary relief in many other diseases, and of producing in some a radical cure. But the ancients record miracles.

Ismenias the Theban, Chiron the Centaur, Clinias and Empedocles, are said to have cured not only melancholy, but many other diseases, by the power of music alone. Timotheus, the musical son of Thersander, performed harmonic wonders in the court of Alexander: and we have the authority of Holy Writ, that the harp of David refreshed the mind, and drove the evil Spirit from the bosom of King Saul. "Music and the sound of instruments," says the sensible Vigneul de Marville, "contribute to the health of the body and the mind; they assist the circulation of the blood, they dissipate vapours, and open the vessels, so that the action of perspiration is freer."

The same author tells the story of a person of distinction, who assured him, that being once suddenly seized with a violent illness, instead of a consultation of physicians, he immediately called a band of musicians; and their violins acted so well upon his system, that it became in a few hours harmoniously becalmed, and free from all disease.

It is related of Farinelli, the famous singer, that he was sent to Madrid to try the effect of his magical voice on the king of Spain. His majesty was absorbed in the profoundest melancholy; nothing could raise an emotion in him; he lived in a state of total oblivion of life; he sat in a darkened chamber, entirely given up to the most distressing kind of madness. The physicians at first ordered Farinelli to sing in an outer room; and for the first day or two this was done, without producing any effect upon the royal patient. At length, it was observed, that the king awaked from his stupor, and seemed to listen; on the next day, tears were seen starting from his eyes; the day after, he ordered the door of his chamber to be left open; and at length, the perturbed spirit entirely left this modern Saul, and the musical voice of Farinelli effected what no other medicine could.

Many other anecdotes of a similar character might be cited; the foregoing, however, are sufficient to point out the estimation in which music was once held as a remediate agent. That it is capable, for a time, of diverting the mind from its corroding thoughts, or even of blunting the agony of bodily suffering cannot be denied. He, however, who should resort to it as a means of expelling disease, or as "the medicine of the breaking heart," will be disappointed; even its beneficial effects in mental affections are much less than was once supposed. Music is neverthe-



less a science well worth the cultivation, were we to consider it only as a means

“To refresh the mind of man,  
After his studies, or his usual pain.”

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#### DOUBLE WINDOWS AND DOORS.

WITNESSES of the long train of disorders, which follow an exposure to the extremes of cold and vicissitudes of temperature during our winters, we shall continue to point out, by examples, the most available and efficient means of guarding against these evils, which, be it known, are often voluntarily as well as heedlessly incurred by our fellow citizens in these States. If the ignorant Russian boor makes preparations a long time in advance of the coming winter, ought the American, who boasts of his thrift and foresight, allow himself, as he so often does, to be taken unawares, and have himself and family unprovided against the keen and wintry blast, and drifting snow, not only in regard to the windows and doors of his house, but to suitable body clothes? We subjoin the notice of the preparations for a Russian winter, as given by Dr. Granville.

“As many of the more serious disorders, which prevail in St. Petersburg, are the effect of severe atmospherical cold, it is important to guard the system against its influence, even before the approach of winter. A Russian is so aware of the necessity of this, that he seldom waits later than the month of September, before he prepares himself and his house for winter quarters.

“The precautions adopted in-doors, consist in having double windows put up, an extra door at the principal entrance into the apartments, and heating the stove or petch.

“There is little art required in putting up the double windows. In the first place, a very dry day must be selected for the purpose; and next, care is to be taken, that the first window is perfectly dry in all its parts. When these precautions have been neglected, the heat of the room has converted what remained of moisture between the two windows into vapor, which dulls the glasses, and penetrates through the crevices into the room. With a view to avoid as much of this effect as possible, a layer of very dry sand is placed at the bottom, between the two windows, in order to absorb every particle of moisture; and some push their precision so far as to put powdered kitchen salt over the sand, to render that absorption still more certain. It becomes at the same time a hygrometrical means of ascertaining the

moist or dry state of the external atmosphere. Both windows, but in some cases, only the inner one, are caulked with tow all round, and down the middle, and papered over. One of the panes of glasses at the lower part of both windows, is framed and hinged, in such a manner as to admit of its being opened for the purpose of letting in external air, whenever required. The extra door at the entrance of the apartment, is thickly wadded and covered all over with *voilock*, a species of cloth made of long hair, which by its making the door shut very exactly, precludes the possibility of any current of air coming in that way."

The writer then goes on to describe the construction of the Russian stove, and the mode in which it is heated. For a still more satisfactory account of these arrangements, our readers are referred to the last number of this Journal.

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#### A RUSSIAN'S WINTER CLOTHING.

THE following is derived from the same source with that from which we obtained the preceding article—a useful hint is furnished in it to our grog, and dram drinkers at home.—The same money that is spent in liquors, to the injury of their health and increase of their susceptibility to cold, would enable many, who now pretend that they cannot afford it, to provide themselves and family, with comfortable winter clothing: and, thus protected, how often would they escape the bed of sickness and pain, and the evils of penury; nor would they be dependent on the precarious charity of strangers, and reduced, as they often are, to the necessity of becoming inmates of a poor-house.

"Clothing is an object of the first importance in St. Petersburg on the approach of winter. Every class of people take care to provide themselves with every necessary garment. A Russian of the lower class, drops the *kaftan* for a *shoob*, or sheep-skin pelisse, made tight round the body, and girt round the waist with a sash, in which he sticks his long one-fingered gloves, or *rukawitzas*, and his hatchet, or his whip; he also changes the broad brimmed round hat for a fur cap. The upper classes continue in the same habit, which is similar to that of their equals in other parts of Europe; adding only to the ordinary dress, some splendid fur pelisse when going out. In an open sledge, they not unfrequently wear a cap made of the fur of a Siberian rat, or a sable. Nobody ventures out, without having either a pair of golashes over their shoes, or a large and wide pair of boots, lined with flannel, drawn with great ease over the ordinary *chaussure*. In addition to these protections against cold and wet, I would recommend every person who has to pass a winter at St. Petersburg.



to wear an under waistcoat with sleeves of knit cotton, and a leathern jacket above this, and under the ordinary shirt, and also never to venture out even to parties at night, without woollen socks to his feet under the dress stockings. Thus accoutred, the feet and legs cased in fur or flannel, the head and ears well covered, and the whole body wrapped round with an ample *shoob*, lined with racoon or sable fur, that costs from four hundred to a thousand roubles; and the hands protected by furred gloves, one may safely bid defiance to the elements in an open sledge, which, as rapid as lightning, wafts us over the hard pressed snow, to the dinner party or the soirée without allowing time for refrigeration. Care must be taken at the same time to keep the nose within the protecting influence of part of the external clothing. It is evident that the transition from a room, in which one has dressed, to a temperature probably of six, eight, or ten degrees, below the freezing point, and even more, cannot be attended with inconvenience, or be at all felt, when all these precautions are taken; for the several articles of additional and warm clothing, are put on in the ante-room of one house, and deposited in that of another, where the servant follows his master to disrobe him of all his outward trappings. Unused as I was, to such severe cold weather, and perpetual snow,—subject for many years to rheumatic complaints, I found from experience, this mode of living not only innocuous, but highly beneficial to my state of health. The winter, when the ground is covered with snow, the rivers and canals frozen, the air pure, and the sky serene, may well be considered as one of the luxuries of the climate of St. Petersburg. Every body feels more energy and elasticity than usual, at such a season, is inclined to more bodily exertion, digests his food better, has excellent nights, grows robust, keeps disease at bay, and smiles at [with] the doctor.”

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#### IS IT CATCHING?

WE do not know of any question so often asked of a physician, as that respecting the contagious nature of a disease. “Doctor, is it catching?” is heard from the mouth of the nurse in the sick room.—“Is there any danger of me taking it?” is the address of a solicitous relative in the parlour; and it is well if the poor doctor be not waylaid in the entry by a servant, with the quere, “Is it catching like?” and the sage additional remark of “I feel â-most afeard to go up stairs.” If all this were a mere display of idle curiosity, the physician could but smile at the simplicity which supposes him to have a charmed life; and that a malignant and contagious disease, which would drive away all others from the

bed side, is to be fearlessly met by him. The question assumes an infinitely more serious character, when we know that on its solution depends all the comforts which a sick man has it in his power to enjoy, and not unfrequently his life itself.

Few things are accredited on such slight, or we might rather say, on the entire absence of proof, as the contagiousness of a disease. Hence in all epidemic visitations, no matter in what season, the cry of the crowd is, that one person catches the malady from another. O! it must be so, they allege; or why should all the members of the same family be attacked? "Or how comes it that neighbour A. was taken sick after that visit to his friend B. who was at the time so ill of the fever?" Does it never occur to these sage querists, that there may be a community of cause in wide operation, to which all are exposed, but by which, owing to differences in constitution, from age, sex, and mode of living, and to other exposures, as to atmospherical vicissitudes and loss of sleep and anxiety, some will sicken more readily than others? Let us suppose, in that state of the air which gives rise to influenza or epidemic catarrh, that the father or head of a family, has been out all night carousing, (we wish the supposition were an improbable one,) or had been chilled through, by fixed standing in a damp place for hours, in the performance of his daily duty; he sickens, and has the influenza. Solicitude is naturally excited in the mind of his wife and children—they sit up with him, and are deprived of their usual rest—they are passing to and fro, in different parts of the house, at all hours, often in an undress—sometimes they may snatch a short nap by his bedside, without adequate covering: the economy of the house being deranged, meals are not taken with accustomed regularity, and the appetite moreover is impaired with anxiety or grief. After all this, one or more is taken sick, and then what is the inference?—that the causes, above mentioned, conjoined with the altered external atmosphere, which had a constant tendency to affect the lungs, brought on the disease?—O no! this is too natural a process of reasoning, and withal demands some patience in investigation: the marvellous is preferred, and we soon hear it buzzed about that Mrs. or Miss—caught the disease from her husband or her father, as the case may be.—Fresh sickness is followed necessarily by additional exposures and anxiety on the part of the remaining members of the family, and of course, increased liability to disease, and fresh absurdities about catching it. We have selected influenza as an example, because its wide spread, and the evidently altered state of the atmosphere are such as to make most persons content with deriving it from this latter source, and yet the arguments in favour of its contagiousness are just as good as all those that have been adduced in favour of the contagiousness of any other winter epidemic, call it what you



will, typhus pleurisy—putrid sore throat—spotted fever or cold plague. The same fallacies have prevailed respecting many other diseases, such as East Indian cholera, and our own bilious and yellow fevers.—Many persons will be affected by any one of these diseases, in a particular district of town or country, because there is at the time a deterioration of the air, either by exhalations, or excessive humidity and great alternations of temperature; there may be also defective or bad aliment, and water: sometimes all these are combined in the same region. The order of succession of attack will depend on the modifications in the state of the animal economy already pointed out. The localities of ague and fever, are generally so peculiar and well marked, that people are satisfied with this explanation, and do not think of referring the spread of the disease in a swampy region to contagion.—If they would take a little pains, and the subject is surely worth it, they would see just as clearly the causes of autumnal fevers, and dysentery, and would not then be asking the absurd question whether or no they are catching.

What person of common humanity, can bear to see a poor fever patient treated like the tenant of a lazaret house, and as an object only to be approached with dread and disgust; and all from the stupid fear that he should communicate his disease to those near him. The minister of the gospel might just as reasonably and humanely decline administering religious consolation and advice to the sick man, for fear of the contamination of evil thoughts, and vile passions to which the latter may at the moment be a victim.

The histories of epidemic diseases present, in contrast with signal disinterestedness, such mournful examples of the utter selfishness of man, growing out of ill-grounded fears respecting their true character, as to require us again to advert to the subject, with a view of still farther correcting the yet too prevailing misconceptions respecting it.

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#### REGULAR SLEEP.

THE press of various matter has made us delay longer than it was our intention, the following communication of our respected correspondent in North Carolina.—

“John Wesley, from experiment, determined, that six hours sleep in the twenty-four, was the quantity adapted to the support of his system, and he never devoted any longer period to repose. (See Vol. I. p. 213—14. of this Journal).—Wesley lived eighty eight years, and retained a good degree of mental and bodily vigour to the last. He was of a thin spare habit of body, and possessed great mental excitability. Such persons require less

sleep, than others of less vivacity of temper. Regular habits in regard to repose, are highly salutary. The custom of sleeping six or at farthest eight hours, when first adopted, may appear to afford an insufficient degree of rest ; but the habit of devoting so many, and the *self same hours*, to sleep being persevered in, they will be soon found to be amply sufficient. The repose of the system would be more complete—in fact a greater amount of sleep would be enjoyed in a shorter period, than when ten, twelve, or more hours are spent in bed.

“ A Spanish nap, I have found very useful ; but then to be refreshing it must not be on a bed or cushion, but on a wooden frame, or three chairs, and better if with boots and hat on, and a whip in the hand. Under these circumstances, I have found in the western wilderness, a log form a delightful couch, from which, awakened by my servant after fifteen minutes of the most profound sleep, I would rise and pursue my travels with renovated vigour.

“ There is now living in Wake forest, a man of the name of Arthur Wall, born in this state, (N. C.) who will be one hundred and nine years old on the fifteenth of September next, (1830) and who, excepting a hernia, has enjoyed excellent health up to the present time. He is a tall thin man, has lived by his labour, but has not been a very hard worker ; has used spirituous liquors only occasionally, when he has visited the store or muster ground. He had the prudence to keep out of harm's way in all the wars, and never endangered his health by bullets, tainted beef, or wet lodgings.—He is a moderate eater, and always a regular sleeper, never being diverted from the habit, as he told me, ‘ of going to sleep with the fowls.’ He has never enjoyed the luxuries of life, nor experienced the want of its necessities—he is poor, content, and cheerful.

“ I am convinced, gout is as much produced by want of regular and sufficient sleep in the *bons vivants*, who are subject to that disease, as by the good things that are usually charged with it. I think I know one case of strong predisposition to gout, counteracted by the abandonment of card playing, and other amusements and business that were incompatible with regular hours of sleep.—Colds and catarrhs will adhere pertinaciously to one who sits up late, that would be speedily removed by early going to bed.”

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#### MATERIALS OF CLOTHING.

THE materials of which our external clothing is composed, are so completely under the control of fashion, that the advice of the physician in relation to them is seldom required—or when volunteered, is rarely if ever followed. In regard to those of our



under garments, however, particularly of that in immediate contact with the skin, some degree of attention is absolutely necessary, in order that health may be preserved during the more changeable seasons of our unsteady climate.

The inner clothing of the present day, consists of either linen, or cotton, or of wool. Whatever may be the dictates of health, observes a highly respected writer; however wise the voice of the charmer, the comforts and neatness of linen will always secure a demand for this article. The luxury of clean linen was one that the Romans, in the plenitude of their power, were unable to obtain; and its general use, as an inner garment, in more modern times, was considered to have had a very beneficial influence upon health. It is, undoubtedly, a very useful article of clothing; and by the healthy, when not engaged in laborious exercise, or exposed to cold or damp, or to frequent alternations of temperature, may be worn with perfect safety. The advantages, however, in point of health, which have been ascribed to the introduction of linen into common use, are with more propriety to be attributed to the greater attention paid to personal cleanliness among the middle classes of society, after the introduction of linen, than previously. Changing the linen at night, and again in the morning, is a practice which merits our commendation. It not only insures cleanliness, but, by renewing the air in contact with the surface of the body, becomes an air bath, which greatly assists insensible perspiration.

The chief objections to linen, when worn next the skin, are, that it allows the heat of the body readily to escape; and having little affinity for water, causes the matter of perspiration to accumulate upon the skin. Hence, they who wear linen, when, from any cause, perspiration is increased, experience an uncomfortable sensation of chilliness; and are extremely liable to attacks of catarrh, rheumatism, or pleurisy, if exposed under such circumstances to a slight degree of cold, or dampness, or to a current of air.

Cotton or muslin, being a less perfect conductor of heat, and absorbing more readily the moisture of the skin, is, on these accounts, preferable, as an under garment, for common use, to linen. This is more especially true of the softer species of cotton—those neither of a very fine texture nor highly dressed. For children, muslin is, on many accounts, the only proper shirting—it is, also, better adapted, under ordinary circumstances, for a night dress, than either linen or flannel. It is, however, during summer, and in warm climates, that the advantages of this material, when worn next the skin, are experienced to the greatest extent. “When we enter the tropics,” says Dr. James Johnson, “we must bid adieu to the luxury of linen—if what is both uncomfortable and unsafe, in those climates, can be styled a luxury. There

are many substantial reasons for so doing. Cotton, from its slowness as a conductor of heat, is admirably adapted for the tropics. It affords a covering which is *cooler* than linen; inasmuch as it conducts more slowly the excess of external heat to our bodies. But this is not the only advantage, though a great one. When a vicissitude takes place, and the atmospherical temperature sinks suddenly far below that of the body, the cotton, still faithful to its trust, abstracts more slowly the heat from our bodies, and thus preserves a more steady equilibrium there. To all these must be added the facility with which it absorbs the perspiration; while linen would feel quite wet, and, during the exposure to a breeze, under such circumstances, would often occasion a shiver, and be followed by dangerous consequences."

The qualities here ascribed to cotton, are possessed in a still greater degree by flannel. The latter, however, is better adapted for under garments in cold, temperate, or very changeable climates and seasons, than in those marked by a very high and steady temperature. When worn in contact with the skin, flannel preserves a moderate and equable warmth of the body, promotes perspiration, readily absorbs the perspired fluid, which it communicates, in consequence of its porous structure, to the atmosphere, leaving the skin dry, warm, and comfortable. Hence, persons who wear flannel, may, even while in a state of profuse perspiration, expose themselves to the open air, or to a colder atmosphere, with comparative impunity; whereas, if their inner clothing was composed of linen, or fine muslin, a violent cold, or inflammation of the chest would, in all probability, be produced. During the autumnal, winter, and spring months, an under dress of flannel, is, in this climate, indeed in most parts of the United States, an almost indispensable article for the preservation of health. The weakly and valetudinarian, they who are subject to affections of the lungs, stomach, or bowels—who catch cold easily, to use a popular phrase, or who are liable to rheumatic pains from slight exposures to cold or dampness, will experience, from a dress of this kind, the most beneficial effects. Hufeland, with his accustomed good sense, remarks, that flannel is the best dress which can be devised for those who have begun to decline in years, and to all who lead a sedentary life. It is, also, well adapted to infants and young children, as well during autumn and spring, as during winter. The celebrated John Hunter's recipe for rearing healthy children, was "plenty of milk, plenty of sleep, and plenty of flannel;" this, had he added plenty of exercise, without which all the others would be of little avail, will be found equally efficacious in our own climate, as in that of Great Britain. There is one class of persons who will experience the best effects from wearing flannel all the year round; we allude to those who are exposed, from their occupations, to wet



and dampness, or to sudden alternations of temperature ; hence, the sailor, boatman, tanner, fisherman, and those who work in damp situations, whether in or out of doors, should invariably be clothed in flannel.—A similar clothing will be found, also, a powerful means of preserving the health of the workmen in glass-houses, foundries, forges, or in any other situation in which the body is exposed, in quick succession, to heat and cold.

Many persons object to the use of flannel as an underdress, in consequence of its producing a disagreeable irritation of the skin. This, however, when it does occur, is, in general, of very short duration. Every uncomfortable sensation, may almost always be prevented, even from the first, by making choice of thin flannel of a very soft texture. But where the skin is so extremely delicate as to be constantly fretted by the flannel, this latter may be lined with thin soft muslin. They who do not wear flannel during the whole year, should put it on early in autumn, and should not relinquish it until the warm weather of summer is fully set in. By neglecting these precautions, many persons not only lose all the advantages resulting from wearing flannel, but suffer very material injury in their health. Frequently changing the dress worn next to the skin, whether of cotton or flannel, with the view of preserving it perfectly clean, is a matter of very great importance. We have met with persons who, while they would on no account wear their linen beyond a day, seldom thought of changing their flannel for a week or more. Such a practice is, however, inconsistent with health.

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#### NEW VIRTUES OF WINE !

In an article on Longevity, in the last number of the American Quarterly Review, an extract from the work of Professor Hitchcock, in which he contrasts the adulterated wines sold in this country, with the pure juice of the grape, as in former times used in Judea, is quoted by the reviewer from our Journal—Vol. II. p. 27. The extract itself is called, in the usual strain of argument adopted by the editor of the Review, “mere gratuitous assertion and unmixed twattle.” At this, and the exclamatory phrases which follow in the paragraph, we were not so much surprised. But in what terms shall we qualify the greater portion of the next paragraph in the Review.—It runs thus:—

“Under the feelings that dictate this *tirade* against the adulterated juice of the grape, the Professor will be concerned to learn, that the pre-eminent, intellectual and moral manifestations of the European, and those of European descent, have been ascribed to the use of wine ; manifestations which cannot be developed in the Mosleman, because his religion deprives him of its enjoyment ;—”

The fanciful Virey is referred to as authority for this opinion. The remaining portion of the paragraph attributes to philosophical works on diet, an

opinion of the effects of wine in accelerating the digestive process, which is as unphilosophical in theory, as it is incorrect in fact.

At this day, in a Christian land, are we, descendants of Europeans, prepared to attribute our pre-eminent moral manifestations, our superiority in this respect over Mahometans, to the use of wine? Do the pure tenets of our religion go for nothing in the account? and will the American people tolerate the impious absurdity of a work which gives its implied approval of a doctrine, that the only advantage which Christianity has over Mahometanism, is in the followers of the former drinking wine, and the latter abstaining from it? The annals of revolutionary France, do not furnish us with an example of such degrading infidelity as this. Abhorrent as was the pretended worship of the Goddess of Reason, its worst features are exhibited in a still more repulsive shade in this attempt of the *American Quarterly* to restore the orgies of Bacchus. Even the heathens, in their extravagantly imaginative mythology, never went so far as this. Wisdom, the virtues and graces were never thought to be personated by the god of wine.—

But though on every authority, except that of the *American Quarterly*, we are satisfied of the moral inferiority, of the Mahometans, owing to the inherent vices of their religion, and not to their abstaining from wine, is it equally certain that they have always been intellectually inferior to the Europeans? History will answer in the negative.—There was a time, when of all the different people then inhabiting the shores of the Mediterranean, the Saracens and Moors were the most polished, the most commercial, and most literary, and scientific. We might refer to various historians in proof of this fact; but we should nowhere find it more freely admitted, or set forth in more vivid colouring, than in a former number of this very Review, where notice is taken of the subject. Consistency and unity, in questions of morals, and accuracy of facts, ought not to be lost sight of in a work with any pretensions, still less ought they to be so shamefully neglected in a Review, which assumes to itself the character of being national.

We shall not, we suppose, find any person hardy enough to assert that the power of the Mahometans is greater, and their intellectual manifestations of a higher order, now that the injunction of the Koran against drinking wine is so often neglected and infringed.

According to the vinous doctrines of the Review, the Spaniards and Italians of the present day, and the inhabitants of Southern France and Germany, ought to be greatly superior to their northern neighbours, in their intellectual and moral manifestations,—since the consumption of wine is so much greater, and more general among the former than the latter.—We should consider these strictures of ours as a waste of time, were they not useful in showing the kind of logic and literature to which this anti-temperance editor has recourse.

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#### DYSPEPSY.

WHAT with the complaints of the sufferers from dyspepsy, and the magnificent promises of the advertising curers of it, there is no prospect of the



interest of the subject being much abated for a long time to come. Considering the great influence which the state of the mind exercises over digestion, and how beneficial is the operation of hope, as an antidote to the depression of spirits and dark melancholy, which are often attendants on dyspepsy we can explain how it is, that confident assertions of their ability to cure, even though made by persons notoriously ignorant of all the functions of the animal economy, and of the digestive process, have for a time acted beneficially on the invalid; and even enabled his system to resist the directly injurious applications and drugs of his quack adviser: We had a notable example of this principle, and at the same time, of the wonderful gullibility of mankind, in the short career of a dyspepsy doctor of this city, within the last twelvemonth. This person announced himself, as peculiarly skilful in the treatment of indigestion, and in due time, gave publicity to sundry certificates of his uncommon success in curing it. Nor were commendations wanting from some persons of good sense, who ought to have known better. The charm was made to work much more effectually, by the patients being sworn to secrecy. But, and to every brilliant side of a question there is a cloud, indicated by this *but*—although the published evidence was all on one side, as is customary in the career of quacks, until their cures become questions before a court of law, the patients could not all cry out, ‘cured.’ Some, on the contrary, had a disturbed state of the stomach—a bearable dyspepsy, converted by this wonderful doctor into true gastritis, inflammation of the stomach, so intense as to endanger life, and to require all the skill and attentions of a regular physician, to prevent a fatal result. From some of our medical friends, thus called in, we had an opportunity of learning the plan of treatment pursued by this new and original curer of dyspepsy; for the friends in attendance, were not pledged, like the patient, to secrecy. It consisted in administering large doses of rust of iron, and bitters, such as gentian and the like, with spirituous infusions, resembling the compound tincture of the Peruvian bark, and occasionally the application of a blister over the abdomen; with the recommendation of rich nutritive food, highly seasoned with red pepper, and such like condiments. And this was the new and original treatment! hazardous in all cases, as thus empirically pursued—beneficial it might be in a small number of persons, of a cold phlegmatic habit and languid circulation, but not to the extent in which it was adopted by this person, who was found to be totally unfit to quench the fire of fever and inflammation, which he himself had raised. All the drugs and compounds, and the course of diet, were perfectly familiar to every tyro in the medical profession. Every tyro knew, also, that their use was not to be blindly and indiscriminately adopted, or, when adopted, to be persevered in, without a due regard to the constitution and habits of the individual, and all the symptoms of his case. It is the privilege of ignorance, to break down all these precautions, fences erected by wise experience, after much patient observation, and diversified trials: and it would seem as if our citizens thought it a part of their political right to run after, and eulogize this ignorance, and to show their sincerity by hazarding their lives in its cause. In this respect the crowd are at least consistent: they peril their lives on

their credulity. We cannot say the same for physicians, who every now and then countenance empiricism.

The death of the individual, whose pretensions and medical ignorance has elicited these remarks, left the field entirely open to Mr. Halsted; and Mr. H. has, if we are rightly informed, reaped a good harvest in it. We do not blame him for this, if he acted conscientiously, and we may presume that he did so; though we cannot extend our complacency so far as to say that his making a secret and mystery of his method of treatment, and calling it the new and only successful one, was either philosophical or liberal. Now, however, that he has come out from the herd of empirics, and has left behind the worse than leprous contagion of quackery, which necessarily pollutes whoever touches it; now, we say, that he has published his plan of cure, we shall take up his book with that spirit of courtesy, which every author professing or meaning well, has a right to expect from the public.

Mr. Halsted says, in his preface, that, "I but claimed the right of other discoverers—that of perfecting my discovery, as far as lay in my power, before making it known to the world; and this, it is evident, I could only do by keeping my experiments secret."—This strikes us as not a very logical way of reasoning, and as by no means bearing him out in his other position, expressed as follows: "Now I maintain, had I no other object in view than to benefit my fellow beings by the discovery, (and I trust this is not the least of the motives that has weight with me,) that I adopted the best possible means of doing so."—Now in our humble belief, this is not the way in which science has been most successfully cultivated, and made most beneficial to mankind. We had always regarded it as a received axiom, that the more inquirers engaged in the search after truth, and the more persons experimenting on a doubtful point, the sooner would a satisfactory result be obtained. Had Lavoisier and his colleagues kept their chemical experiments a profound secret for some years, would chemistry at this present time present the glorious aspect that it does? Assuredly it would not. Concealment at that time would have retarded the progress of subsequent discoveries which grew out of the successful and early establishment of the views of the French chemists; and this result, again, was obtained by the publicity given to those views, and the facility with which in England, and Germany, they could be tested by experiment. The celebrated chemist Berthollet, who was also a physician, did not think secrecy, or even patenting became him, in the instance of the new method of bleaching which he devised. He threw open his discovery to all the world, and encouraged all to turn it to practicable and available account. Corvisart, the favourite physician of Napoleon, became acquainted through a German treatise not known to his countrymen, with the means of examining diseases of the chest, by percussion. He might have introduced this method into France as his, or have professed a special knack of striking the chest, and ability to hear sounds which nobody else could: but he preferred giving merit, where merit was due, and caused the German work to be translated and published. How would vaccination have made its way through the world, if Jenner had held back the publication of his knowledge respecting it, and claimed emoluments as the



only successful operator. Dr. Withering in the case of foxglove, and Dr. Fowler of arsenic, thought differently from Mr. Halsted: what accident had made them acquainted with, respecting the curative powers of those medicines, they freely published, with the addition of their own personal experience and observations. The consequence of this publicity, was a much earlier appreciation of the good and the bad effects of these medicines, and ability on the part of the profession to estimate them at their true value, as therapeutical agents. They who take up the practice of medicine as a mere trade, a means of making money, cannot well conceive of such a free and frank disclosure of knowledge, without personal emolument. But if the various relations of medical science be properly appreciated, no other course of conduct can be allowed to its professors, consistent with their character for philanthropic zeal, and love of truth and right philosophy.

Mr. Halsted's book consists of 155 pages; the greater portion of which is taken up with a description of the organs of digestion, and the causes of dyspepsy, together with hints on diet, and exercise—all points familiar to the profession, but which would seem to be recent revelations to Mr. H. himself, if we compare them with his directions, or rather his want of specific and cautionary directions to his patients, at the beginning of his new career. It is satisfactory, however, to see that Mr. H. is learning; and we dare say, that in due time, he will have as respectable an amount of knowledge on the subject, as any other medical student who devotes the same time to it. His own peculiar views and treatment, are included in about twenty pages of his work; and might, without any injury to the public and his readers, have been printed in a small pamphlet. The chief, if not the only novelty in his treatment, consists in trying to give a succession of smart shocks to the stomach, by the hands of an assistant, or of the patient himself, applied over the abdomen; so as to make this organ shake, as we would a hominy bag; by tossing it up with the edge of the palm of one hand, while its mouth is held with the other hand.

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*The Scene Changed.*—Monday and Tuesday last, a general muster of militia took place in this village, and the exercises of the day far surpassed our expectations. But we know not which most to admire, the strict attention to duty, and prompt action, or the sober and peaceable deportment of the multitude. The change is certainly very great from what general musters have heretofore been in all parts of the United States. We did not see a drunken man during the two days, and not above three or four the worse for drink; none of that fighting and shouting; none of those drunken groups collected about those locomotive groceries which usually attend, and which were the scene of contentious broils after the dismissal. On the contrary, the whole cavalcade was in motion, fifes and drums sounding; and but half an hour and all was still. Here and there was a man in uniform, procuring necessaries at the stores, but the whole multitude seemed to have vanished by magic, and we know not what to attribute it to, save temperance. All we know, is, it did not use to be thus.—*Cleveland (Ohio) Herald.*

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AGENT.—John Mardon, No. 30 Jewin Crescent, *Jewin St. Aldersgate, London—England.*

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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PRACTICE and experience are words of great power in the social concerns of life, and give their possessors much and merited influence over others less practiced and less experienced. But feeling the deficiencies which have kept themselves in ignorance of much that is useful and profitable in the world, are men sufficiently alive to the means of protecting their children against the sinister influences which in earlier life may have pressed on them? We fear—we know they are not. The whisperings of vanity are more readily listened to than the suggestions of wisdom—and hence the child is often sacrificed to the love of exhibition in the parent. Romping, and the free play of all the limbs without regard to the precise measure of grace, are allowed in the nursery; but so soon as the little beings are to make their appearance before strangers, they are not only put upon their good behaviour, but they are put in bands and bonds of dresses, often irksome in their fit, and absurd in their fashions—tight to compress the body and prevent free expansion of the chest, and open at the breast, and leaving the arms uncovered, no matter how cold the season, or how varied the current of air blowing at the time. A pale and sickly face is allowed to be set off with a load of hair, thick and long, and oppressive and disturbing.

The main defect, however, which we wish to advert to at this time, is the want of practice of the limbs by suitable exercise, and the entire absence of that kind of experience in little handicraft matters so often called for in the business of life. The perfecting of the corporeal faculties is hardly ever thought of in either domestic or academic education. In the lower walks of life,



the children of the cities are kept inactive in the rooms of their parents, unless they escape for a while to participate in some boisterous mirth or halloo of wild ones in the street. The children of the wealthier classes, with a little more liberty abroad, are, however, forced to move in certain measured steps and slow, in the company of a servant, who, if not engaged in scolding them for standing still, threatens them with telling at home if they run about, and yield to the instinct of their nature, which prompts them to disport themselves in a great variety of gambols.—After the period of infancy, the little urchins are sent to school, where they do little more than plague their master or mistress, whose highest ambition is to make them keep their seats as fixedly and closely as if they were to grow to them in all after life.

Transferred to college, we find the adolescent hardly more gifted in the use of his senses and limbs than the child. He learns the various figures of speech—the beauties of classic authors—but is often ignorant of the division of the kingdoms of nature, or of the class of the vegetables which furnish his daily food. He goes into the country without even a knowledge of the implements of husbandry, still less of the way to handle them; or perhaps he goes on board a vessel, hardly knowing what a compass means, and fearful of climbing a few steps up the rigging. In fine, the well-educated youth, as he from college is sometimes called, enters the world unfitted to take an active part in its concerns, to appreciate the merits and wants of his fellow citizens, to aid or counsel them in any one practical enterprise or useful labour.—And whence this helplessness—this grown childhood?—Mainly from a want of natural gymnastics. And under this head we would include not merely climbing, jumping, running,—but gardening, lighter agricultural employments, swimming, and the exercise of some of the mechanic arts. All these might in succession and alternation be readily taught to young persons, not as a task or labour, but as a pleasant recreation from the study of books and play of words. They would then learn the use of their limbs and senses, they would know how to observe the physiognomy, the external characters of nature in her varied domain—and yet further, they would acquire an accurate knowledge of the relations which they ought to sustain in after life, with the different classes of their fellow citizens. They would learn by what means to interest and benefit these latter, and how to obtain their assistance in case of need. Something like true democracy would be the fruit of this kind of education. Men experienced and practised, to a certain extent, in each other's trades and avocations, would be ready to meet and confer with a full knowledge of each other's situation and circumstances, and prepared to devise measures calculated to promote their public weal.

## THE CIRCULATION OF THE BLOOD.

THE circulation of the blood is so frequently referred to, in the course of our remarks upon the various means of preserving health, and is so imperfectly understood by the general reader, that we have thought it would not be uninteresting to the latter, to be presented with a plain and simple description of the mechanism by which this important function is effected.

The blood of the human body is of two kinds. The one contained in a set of tubes or vessels, termed arteries, and of a bright scarlet colour—this is the arterial. The other contained in the veins, and of a deep purple hue—the venous. The first or arterial blood, is sent *from the heart* to the various parts of the body; a constant supply of it being essential to the life, growth, and vigour of each. The second or venous blood, is that which is returned *to the heart* from all the parts of the body, it being no longer adapted to the support of life; but it is again converted into arterial blood in the lungs. The heart is situated in the middle and left side of the chest. It is of a round conical shape, with the base, or broad part, uppermost; and the apex, or point, slanting downwards to the left. It is composed of flesh or muscle; and in man, and all other animals which breathe by means of lungs, it is double, or in other words, has two sides, each performing separate offices. The heart not only propels the bright scarlet blood throughout the whole body by means of the arteries, but it also drives the dark purple blood, which has been returned by the veins, through the lungs to be renewed and purified by contact with the atmospheric air, from whence it is carried back to the heart, to be again circulated by it in the form of arterial blood, throughout the system. The heart then consists of two sides, a right and a left, and each of these sides contains two hollow cavities or chambers, which communicate with each other; the upper one called an *auricle*, the lower, a *ventricle*. The *left auricle* of the heart receives the blood returned to it by the vessels of the lungs; thence it is forced into the *left ventricle*; from this ventricle arises the main artery of the body; and by strong and regular contractions of the sides of the ventricle, the blood is sent through this artery and its numerous branches, to every part of the system. The blood, having made the circuit of the whole body, and communicated to every part materials for its growth, support, and life, is again returned to the *right auricle*, through two large veins. From the right auricle it is passed into the *right ventricle*, which by its contractions sends it through a large vessel into the lungs. This blood, after passing through the lungs, is returned to the left auricle of the heart, to be again circulated throughout the body in the manner already explained. The heart



being thick and fleshy, the force with which it propels the blood is very considerable. The left lower cavity or ventricle, too, although somewhat smaller, has much thicker and stronger walls than the right, it having to drive the blood through the whole body. A beautiful provision is observable in the heart, to prevent the blood from flowing back from one of its cavities into the other, during their alternate contractions. At the opening between the left auricle and ventricle, are placed little valves or doors, which, when the ventricle contracts to propel the blood into the main artery, close accurately the opening, so as to prevent the passage of the blood back again into the auricle. The same provision exists between the right auricle and ventricle, and also at the commencement of the main artery, and of the vessels which carry the blood to the lungs, and at the openings by which the veins communicate with the right auricle. The main artery or tube, which receives the scarlet or perfect blood from the heart, passes upwards, and then bends over in the form of an arch: from this arch proceed branches to supply with blood the brain and face, &c., and others to the arms and chest. It then passes downwards, giving off in its course numerous branches, which go to the various organs within the body, and to the flesh or muscles which invest the trunk; when it arrives at the lower part of the internal cavity of the body, it divides into two branches, which finally pass out, and become the arteries of the thighs, legs, and feet. The principal trunks and branches of the arteries, or vessels carrying scarlet blood, lie within the body, or buried deep in the fleshy parts of the trunk and limbs; but their ramifications are so numerous and minute, that they may be said to pervade every particle of the human structure, even the bones, and almost every other texture of which it is composed. The veins are the other system of tubes or vessels, which originate in every part of the body, and return from thence to the heart, the purple, impure; or deteriorated blood. They are larger and more flaccid than the arteries, and are distinguished from them by having no pulsation. A large vein, frequently two, generally accompanies the corresponding artery, but the great proportion of the veins lie more towards the surface, and are easily distinguished, swelling out under the skin. The numerous veins from the lower portions of the body, unite into one trunk in the abdomen, which proceeds upwards within the body, and finally discharges its blood into the right auricle of the heart: the veins coming from the brain, and superior portion of the body, unite also into one trunk, which carries its blood to the same cavity of the heart.\*

On a future occasion we shall present some account of respira-

\* The description we have given of the heart will be rendered more clear to any of our readers, who will procure from the market or the kitchen, the heart of a sheep, or of a turkey—a pen-knife will lay open to them its internal structure.

tion or breathing, and of the renovation of the venous blood and its conversion in the lungs into arterial blood, or that fitted for the support of life.

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#### CATCHING COLD.

IF by the popular expression, catching cold, we are to understand the morbid effects of cold upon the system, in general, there are few more comprehensive. Next to war and pestilence on the one hand, and sloth and intemperance on the other, cold is perhaps the cause from which the most serious diseases, and the greatest destruction of human life results. To the generality of persons, however, the expression conveys the idea of an affection, troublesome and inconvenient it is true, but far from being serious or very unmanageable. To assure an individual that he is labouring under even "a violent cold," so far from exciting in him any alarm as to his situation, is very often one of the most effectual means of quieting his fears. The impression that a cold is a very trifling affair, has indeed induced many a one to submit himself to domestic quackery, instead of seeking the advice of an experienced physician; and by that means, has converted not unfrequently what was really a simple, curable affection, into one speedily fatal, or to the sufferings of which he must submit, without hope of relief, during the few remaining years of his life. Even if we were to restrict "a cold" to the affections of the head and throat, to which the term is ordinarily applied, we have still a disease of far more serious importance than most persons suppose. It is not our intention, however, on the present occasion, to enter into any examination of the effects of cold upon the human body, or a history of the diseases which result from it; but merely to point out some of the causes by which the system is laid open to its influence—the avoidance of which is essential to the maintainance of uninterrupted health. The first and most important of these causes, is errors in regard to clothing. Every one is of course fully aware of the necessity of guarding the body from the influence of cold, by garments adapted in amount and texture to the temperature of the season; and yet colds occur as frequently from insufficient or improper clothing, as from any other cause; not merely, too, among those whose poverty prevents the necessary precautions from being taken in this respect, but among individuals whose wealth enables them to command every comfort. The gentleman, who during the day, in cool or winter weather, wears woollen stockings and boots, but in the evening attends a ball or party in thin cotton or silk stockings and light pumps; or the lady who lounges by the fire until night,



dressed in flannel and thick cottons, and then exchanges these for a lighter and more flimsy attire, baring the neck and shoulders and scarcely clothing the feet, even though she may not stir from her own parlour, is equally exposed to cold, from defect of clothing, as the bare-footed beggar, or the child of poverty clad only in a few scanty rags. For the preservation of health, especially during the colder and more changeable seasons of the year, it is important that the body be kept of an equal temperature.—This is most effectually done by an under-dress of muslin, or of thin soft flannel, the amount and quality of the over-dress being graduated by the greater or less degree of exposure to which the individual is subject. Some portions of the body require to be more carefully guarded from cold than others; thus, while we expose the face, hands and head with comparative impunity, too thin clothing upon the feet or breast, will often give origin to the most serious disease. The neck, also, in men, in consequence of the warmth of the cravat usually worn, cannot be exposed to even a slight degree of cold, without endangering the occurrence of a sore throat. It is not so much, however, in regard to the actual warmth of their ordinary clothing, that people err, as in its sudden change during the same day—not according to the change of temperature, or the degree of exposure, but to the requirements of fashion. The ball-room or the parlour, in which the evening is spent, may be equally warm with the apartment occupied during the day by our ladies, or the store-room, office, or counting-house of our gentlemen; but the passages which lead to the door are cold; which, in connexion with the excitement of dancing, and the subsequent exposure to the night-air, or to apartments of a diminished temperature, would require a warmer dress to be worn in the one than in the other; whereas, as we have already remarked, the laws of fashion demand that the comfortable and equal envelopment of the body which prevails in the domestic circle, or during the hours of business, should be exchanged for a dress of chilling lightness, and which leaves bare, or but scantily covers parts, the preservation of which from cold is essential to health. There cannot be a more absurd practice, or one that more frequently gives rise to a “violent cold”—than carefully covering every portion of the body at one period with warm clothing, and at another, under even a greater degree of exposure, exchanging this in part for the thinnest vesture. It may, indeed, be received as a general truth, that those who are accustomed to clothe themselves very warmly, will be much more liable to suffer from cold by going more lightly clad than ordinary, than the individual whose body is always less carefully protected.

Throwing off a part of the clothing after being heated by exercise, or in consequence of a high degree of temperature either

natural or artificial, is another fruitful source of colds. As we have stated, on a former occasion, the opposite practice ought in this case to be pursued; that is, an additional garment should be put on, instead of the amount of clothing being diminished; more especially if the body be in a state of perspiration. Females, after the exercise of dancing, very often occasion serious injury to their health, by neglecting this precaution. The necessity of changing wet and damp clothing, in order to prevent the occurrence of a cold, is very generally understood. There is no part of the body to which the application of wet or moisture is productive of worse effects, than the feet. Hence, in wet weather, it is all important that the feet be clad in woollen stockings and substantial shoes; and if either imbibe the slightest moisture, they should invariably be changed, immediately on returning home, for others perfectly dry. There is one source from which the body is subjected to the effects of dampness that is very generally overlooked—we allude to the fluid of perspiration. The linen, being wet by an increase of this fluid, whether the increase occur in summer, or be caused in winter, from active exercise or heated rooms, and continued in contact with the skin, particularly if the body be exposed, at the same time, to a current of air, or to a reduced atmosphere, a cold will very generally be produced. The remedy is to be sought for in a cotton or flannel dress worn next the skin, or in changing, without delay, the damp for dry linen. They also, whose feet perspire much, will find it an important precaution to wear cotton stockings, during the summer, and those of soft woollen during the winter; and even these should be changed frequently, in order to preserve them perfectly dry.

The next fruitful source of injury from cold, is imprudent exposure of the body, independently of errors in clothing. Thus, sitting or lying exposed to the open air after night, or upon the damp ground, will often produce the most alarming disease. The same will result, also, from sleeping in wet or damp clothes—in damp beds or rooms, or in a current of air. Exposure to dampness, whether in the waking or sleeping state, should be particularly avoided by all who would escape a cold. An account is related of a storekeeper in Paris, who lost the use of one side of his body from a rheumatic attack, contracted by sitting in his store, with that side constantly exposed to a damp wall.

One of the most common causes of disease from cold, is a partial current of air blowing upon some particular part of the body. Thus, as well in summer as in winter, sitting opposite a broken pane of glass, a crevice in a door, or even a key-hole, will often produce a sore throat, or a rheumatic affection, of more or less intensity. Who indeed has not experienced a tooth-ache, or the well-known stiff neck from the exposure to these currents,



and this apparently without any reference to the temperature of the air, or the size of the openings through which it passes.—Undressing in a very cold room, or walking over the cold floor, with the feet bare, is often productive of a cough, hoarseness, and other catarrhal symptoms in persons of very delicate constitutions, and those unaccustomed to exercise in the open air.

Cutting or thinning the hair, without proper precaution being subsequently taken, to avoid unnecessary exposure of the head, is often productive of colds, both in summer and winter; but more certainly during the changeable weather of spring and autumn.

Drinking cold fluids, or eating iced creams, particularly when the body has been heated by exercise, or in a state of perspiration, is very generally productive of the worst effects of cold. The same may, also, be said of bathing the body, or even washing the feet in cold water, when perspiring. Instances are recorded, in which, from the latter imprudence, tetanus, or the locked jaw—convulsions, or all the symptoms of hydrophobia have been very promptly occasioned.

In conclusion, we may remark, that nearly all the foregoing causes act the more certainly in the production of disease upon the indolent and intemperate, as well as upon those who are suffering under the effects of hunger, fatigue—or the depressing passions, as grief, sorrow, anxiety, and the like.

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#### CHILDREN'S PARTIES AND BALLS.

THE following observations, in relation to parties and balls given to children, are from the pen of a celebrated female moralist. They are perfectly just, and may not be inappropriate at the present season. We have taken the liberty to exchange one or two expressions of the authoress for others of a more familiar character.

“Parties and balls given to children, are a triple conspiracy against their innocence, their health, and their happiness. Thus, by factitious amusements to rob them of a relish for the simple joys, the unbought delights which naturally belong to their blooming season, is like blotting out spring from the year. While childhood preserves its natural simplicity, every little change is interesting—every gratification a luxury. A ride or walk will be a delightful recreation to a child in its natural state, but it will be dull and tasteless to a sophisticated little being, spoiled by these forced, costly, and vapid amusements. Alas! that we should throw away this first grand opportunity of working into a practical habit, the moral of this important truth, that the chief source of human discontent is to be looked for, not in our

real, but in our factitious wants—not in the demands of nature, but in the artificial cravings of desire. To behold Lilliputian coquettes projecting dresses, studying colours, assorting ribands and feathers—their little hearts beating with hopes about partners and fears of rivals, and to see their fresh cheeks pale after the midnight revel—their aching heads and unbraced nerves disqualifying the little languid beings for the next day's task, and to hear the grave apology, 'that it is owing to the cordial, the sweetmeats, the crowd, and the heated room of the last night's ball or party;' all this, I say, would really be ridiculous, if the mischief of the thing did not take off from the merriment of it, as any of the ludicrous disproportions of the diverting travels of captain Lemuel Gulliver."

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#### THE VOLUPTUARY CURED.

WE have deferred for some time past, the insertion of the instructive story, with the above title, on account of its length: and even now, we find ourselves constrained to divide it. The remainder shall appear in our next number. Its length is amply atoned for, by the excellence, not only of the moral, but of the hygienic precepts of which it is the vehicle.

WE hang thieves; but I think a nobleman of pleasure would deserve hanging better. The poor pilferer in a dwelling-house may be in a state of starvation at the time when he lays a trembling finger on a silver waiter; but the nobleman plunders at his ease, against his own interest, and that of his country. She has permitted him to hold a quantity of wealth, sufficient to enable him to spend his life in the study of her laws and government—to travel through other lands, and render himself master of all that is worthy of imitation in their customs and institutions. She has, moreover, invested him with a rank and title that shall confer dignity on all his proceedings, and assist him in filling, with due effect, his place in the legislature, while they enable him to exercise that influence on the minds of the people, which is necessary to keep them in awe of justice. Conceive, therefore, what the honesty is of a man, who, born to the inheritance of those honours, and those duties, neglects the one, and compromises the other, by a life of indolence and inaction. Yet such, and worse than such is, I believe, the life of a large portion of the aristocracy. All, or nearly all, the great benefits which are rendered to the state proceed from the body of the people, while a great body of the aristocracy scarcely fill a more useful place than that of shining at a court gala, or drawing room—smirking and cringing in the train of a hired opera singer—filling up half a column of a newspaper, for the amusement of those who take an interest in the migration of butterflies—and serving the purpose of a mighty outlet, through which the tide of the nation's existence ebbs rapidly away.

The young Lord Ulla was one of those negative plunderers of the state. He had passed his majority without effecting any benefit, either to his country or to



himself, and did not then seem anxious to repair the time which he had lost. Unfortunately for his own peace, his wealth was so excessive, as to leave no enjoyment, that he cared to indulge in, beyond his reach. From the highest scenes of dissipation, to the lowest of profligacy, he had left none untried, and all alike had ceased to gratify him. He became indolent and apathetic, and found himself, before the beard was yet black upon his lip, in the condition of a man satiated with the enjoyments of sense, and possessing no relish for, or knowledge of any other of a higher order.

"I lead a most miserable life," he said to his physician,—“I have tried every species of recreation that the world can afford, and I am tired of them all. It terrifies me to think that I have yet a long life before me without a single object to interest or amuse me. I detest vice: it has disgusted and sickened me, and there is no harmless or useful employment, that has the power of affording me a moment's stimulus. What a strange fantastical body is this in which I am confined!—Every thing tires and annoys it; even repose itself has become a labour and a torment. But that I think it a base, a cowardly, and ungrateful thing, to fling away a gift that God has bestowed upon me—I would be tempted

—————“To play the Roman fool, and die  
On mine own sword.”—————

"I do not know," the medical adviser replied, as he lifted his brows and tossed his head, "why a man should become tired of answering the ends of his existence. Will you pardon me for intimating that there are diseases wherein the patient must minister to himself, and with this advantage, that his practice, if vigorously put in execution, is certain to be successful. There is a feeling in our nature, which, if judiciously cultivated, would furnish a certain and radical cure for the sense of discomfort which you describe."

"If you mean to hint that I should join the *saints*,"\* Lord Ulla rejoined, with a frown and a yawn, "I have only to say that I hate cant and hypocrisy."

"And so do I," replied his friend: "you quite mistake me, if you suppose that I would recommend to you to undertake the correction of others without being invested with the necessary authority. A man has enough to do, who regulates the little moral commonwealth within his own mind, without extending his dominion, unwarrantably, to that of his neighbours. But are there not active duties which should furnish you with occupation?"

"I have no object to stimulate me to exertion; and labour for labour's sake—you know the apophthegm. Ambition, I have none—I can feel no gratification in the prospect of hearing a few thousand tongues wagging with the sounds of my praise. Why should I care for regulating the affairs of an empire? What is it, but providing for a more numerous family?—and what has the nation done for me, that I should pretend to father it?"

The doctor smiled, and remained for a few moments in meditation. "To be candid with you," said he, "I know of no power in medicine that can be available in your case. But if you could prevail on yourself to travel a few hundred miles, I am acquainted with a mineral water on your own estate of Ulla, which I am almost certain would effect a beneficial change in your constitution. Go there, and when you have found the spring, I will send you directions how to use it."

"Go there!—go to Ireland? Is it to be shot from behind a hedge, or have my throat cut in my bed?"

\* A cant term for public and unauthorised conservators of religious decorum.

"I do not think there is such manifest danger of that; and even if the journey were not without risk, would it not be better meet death at once, than be frittered out of the world by colds, and indigestions, and nervous idiosyncrasies!"

"I protest you are right," replied the young Lord—"but then to leave London now in the blaze of winter—and Pasta and Sontag in town!"

"I thought you said that both had tired you—that there was nothing in London that could supply you with a moment's amusement. The trip will at least have novelty to recommend it."

"I protest you are right again," replied the young nobleman; "I will certainly undertake the journey."

"And if you do so," continued his adviser, "you would do well to perform it incognito, and take with you no other articles of value than are necessary for your expenses on the road. It will be the safest course, and when you arrive in Ulla, you can send to your banker for remittances."

The plan was embraced and executed. Under the unassuming name of Mr. John Johnson, the young Lord of Ulla took his seat in the Bristol coach. He admired, (not for the first time) the glories of Bath, as he entered its gloomy vale late at night, when the traveller imagines he is passing through a city of stars; and lights twinkle through the darkness above, around, and beneath him. He grew rapturous on the Avon—bought bookstones and copper ore at the foot of the lofty Clifton hills, felt queer for half a night on board the *Nora Creina*, and landed safely on the Waterford quay, all wonder, interest, and terror.

Although there was a great crowd of Irishmen upon the quay, he had the good fortune to arrive with life at a small hotel in a retired part of the city, where he immediately hired a post-chaise for the interior. He drove rapidly by

" — that lake, whose gloomy shore  
Sky lark never warbles o'er,"

and arrived late on the following day, at the principal inn on his own estate, in a remote and mountainous country.

He was met in the ruinous hall of the house of entertainment, by a shrewd looking man, whose bows and smiles seemed to announce him as the proprietor of the establishment. In compliance with Mr. Johnson's desire, he was shown into a parlour, the dreary regularity and discomfiting finery of which chilled and depressed him.

He observed, as he entered, a peculiar and penetrating expression in the landlord's eye; it vanished, however, the instant their glances met.

"You appear not to be much troubled with company here, landlord," said Mr. Johnson.

"Scarce and genteel, sir—scarce and genteel is the way with us," replied the host, tossing his head.

"Whose is the estate, pray?"

"It belongs to young Lord Ulla, please your honour."

"A good landlord, I suppose?"

The man lowered his face as if to hide a smile. "Middling, sir," he answered; "middling, as we say, like the small potatoes."

"Why, does he oppress his tenantry in any way for his rents?"

"As for himself, sir," replied the inn-keeper, "we can't say what he is; for our



two eyes never perched upon him yet, since the day he was born. But whatever he be himself, the man that *does for him*\* here, is no great things."

"You mean his agent?"

"Why then I'll not tell you a word of a lie about it; it's the very man I mean."

Mr. Johnson said no more on this subject, but ordered dinner, and gave particular directions about the cookery. After enumerating a long string of dishes which he could furnish, only for something, the landlord named a pair of chickens, together with "the best potatoes in Europe." On this Mr. Johnson thought he could contrive to sustain life for one day.

But he was doomed to fare still worse, for the chickens were overdone. He rang for the landlord, who, it appeared, was his own waiter.

"These chickens are overdone," was Mr. Johnson's first exclamation.

"Overdone, sir!"

"There is not a morsel fit to eat upon the dish, except the liver."

"In earnest, sir," said the man, with apparent concern.

"Take it away," said Mr. Johnson.

"Will I kill a couple more for your honour?"

Mr. Johnson stared. "Are you a cannibal," said he, "that you would kill and eat a chicken on the same day?"

The landlord looked quite perplexed, removed the chickens, and the young nobleman ordered him to send in tea as quickly as possible.

At this order the landlord remained for some moments, as if hesitating about what he should say.

"Please your honour, sir," he exclaimed at length, "what kind of *tay* would your honour wish?"

"Good green tea, if you have it; I don't suppose I can expect any thing better from you."

"Oh, no, sir, 'tishn't that at all, I mean; only it's what I mean is, is it rale *tay-tay* your honour wants, or *coffee-tay*, or *oat-male tay*?"

"*Tay-tay!* *coffee-tay!*" ejaculated the guest; "I don't understand you. I want tea.—Don't you know what tea is?"

"Oh, yes—I see it's the *tay-tay* you mean. I'm sorry to say I can't give you any to-night."

"No tea!" sighed Mr. Johnson; "well then, send me in *coffee*, or *coffee-tay*, as you call it."

"I can't promise your honour that neither," said the landlord, shaking his head; "but if you'd like a drop of the *oat-male tay*, an' a fine thing it is, I could give you some of the best in the country."

"Will you answer me one question, friend?" said Mr. Johnson, after pausing for some moments to gather patience.

"As far as my knowledge goes, sir," replied the landlord, with a quiet bow.

"On what do you support your guests in this house?"

"On what heaven gives me, sir, surely, day after day, taking the fling as it comes."

"Leave me those potatoes," said Mr. Johnson; "I see I have nothing better to expect."

"Why then 'twould be droll if you had," said the landlord; "for the whole

\* Transacts his business.

parish gives it up to them, that they're the best potatoes that was ever dug out of the ground."

In a few minutes Mr. Johnson's bell again summoned the landlord to the parlour. The latter made his appearance with the same courteous bow, and the same obsequious "What's wanting, please your honour?"

"Have you any listen in the house?" was the query of the guest.

"Listing!" exclaimed the landlord in a grave and rather lofty tone; "Oh, no, sir, there's none o' my people listing.—It's not come to that with us yet any way."

"Psha?" replied Mr. Johnson, "I don't mean listing for soldiers—but cloth listen to nail on that door;—there's such a draught!"

"There's nothing of the kind in the house, please your honour," said the host, shaking his head.

"Well then, throw on some more turf on the fire, and shut the door after you, which, I perceive, nobody in this house ever thinks it necessary to do."

The man obeyed, and Mr. Johnson began to read a provincial paper which lay on the table. In a few minutes the chimney puffed clouds of smoke, and again the house-bell summoned the landlord to the room. He entered at this time with a smile of peculiar mischief and shrewdness.

"Oh! murder, murder!" he exclaimed, "what a mortal sight o' smoke!"

"Well, what's to be done about it?" said his guest.

"Oh, then I don't know sir," he replied, with much apparent concern, and yet with something like an inclination to smile; "but if your honour would leave the door open, just the weeniest little peep in the world, it will clear all in a minute."

"But then the cold draught, friend—it would be the death of me."

"Well, a dawny piece of the window then?"

"You stupid man, wouldn't the draught be as bad from the window as from the door?"

"Oh, then, dear knows," exclaimed the man, tossing his hands up in despair; "I'm fairly lost between the whole of 'em.—I don't know what I'll do with your honour, nor where I'll put you."

"Give me a light," groaned Mr. Johnson, "and show me to my sleeping-room."

This was done; but a hard bed, and a scanty covering rendered it only an exchange of one suffering for another. Mr. Johnson resolved that his first measure, in the morning, should be to change his quarters. What was his astonishment and consternation, however, after he had dressed, to discover that his pocket-book, containing all the money which he had brought with him, was not to be found. Inquiry was fruitless, and the landlord threw out more than one hint of his doubt as to whether any loss had really taken place. This doubly incensed the young nobleman, and made him regret his having ever trusted himself, thus unprotected, in such a land.

Still, however, wishing to preserve his incognito, he resolved to remain for some days at the inn, until he should obtain a remittance from his banker. He wrote accordingly, and gave the letter to his landlord, that he might send it to the nearest post town. By this awkward circumstance Mr. John Johnson was reduced almost to his last sovereign, and the appearances which he chose to assume for the preservation of his incognito, rendered it improbable that many persons would be willing to afford him a long credit.

He spent several days within the cover of his apartment—talking with his landlord on the state of the country, and listening with that fascinating curiosity



which attracts interest even while it inspires apprehension, to numberless tales of Rockite murders, post-boys shot from behind hedges, and houses burned about the ears of the inmates. These narratives contributed, together with the terrific accounts put forward in the alarmist newspapers, to increase his fears a hundred fold, and to make him regret that he had ever ventured his life among so murderous a generation.

He regretted it still more acutely, when, after a second application to his banker, he received no answer nor acknowledgement of his letter. This circumstance was peculiarly annoying, as, during his sojourn here, he had not rendered himself a favourite with the people of the inn. The air of superiority which Lord Ulla was accustomed to assume, sometimes unconsciously manifested itself in the demeanour of Mr. John Johnson, and the landlord began to feel indignant at his complaints of smoking chimneys, and draughts, and undressed dinners. "Set him up with cookery, indeed!" his guest heard him say, as he left the apartment on one occasion, "I wish I was sure of getting my money for what's past and gone. What I'm thinking is, that the nobles are down to fourpence with him."

One morning, Mr. John Johnson was seated at the breakfast table, on which was placed a quantity of material sufficient to make a considerable company contented. This profusion has always a strange appearance in the eyes of an Englishman who is accustomed to the Lilliputian frugality that is manifested in the service of a London coffee-house. The door suddenly opened, and the landlord advanced to the table.

"I'd take it as a favour, sir," he said, "if you'd oblige me with the loan of five pounds. There's a neat cow below street at the cant, and I'll want beef against the gentlemen come to the races."

Mr. John Johnson could not conceal his confusion.

"I should be most happy to accommodate you," said he, "but, upon my honour, I—I—am quite drained at present. If a few days would answer—"

"No, sir—'twould not answer," the man replied gruffly, "who ever heard of a cow being canted for a few days running?"

"Perhaps," said Mr. Johnson, "if you send your man to the office he would find a letter there for me?"

"Long ago this morning, sir, my man was at the office, and there's nothing for you. I'm tired of sending to the office for you. I'm sorry to say it, Mr. Johnson, but I'm afraid 'tis humbugging me you are, sir."

"Humbugging, fellow?"

"Fellow!" the landlord shouted out, glad of a quarrel, "no fellow for a rogue or a sponge, Mr. John Johnson."

"Why, you scoundrel, what do you mean to insinuate?"

"I mean to insinuate that I have my doubts if you're any thing better. That's what I mean to insinuate. And I'll tell you what's more again; I mean to insinuate that there's company coming here to the races, and that I'd be obliged to you if you'd make yourself scarce in these rooms; there's the long and the short of it now."

"Stay, my good fellow," said Lord Ulla, conscious that he was likely to profit little in a contest of this nature, "the fact is, I have written twice to my banker, and by some mischance, I have not yet been able to obtain an answer."

"Poh! that's the old story always. I declare, look—it sickens me to hear you talking of yourself and your banker. I believe he might put all you ever lodged

with him into his waistcoat pocket in small change. You have as much bankers as I have of prime ministers—and that isn't one."

"You are an impudent rascal!"

"Cut out of my house now this moment, since you call me an impudent rascal. There's the door open for you."

"Why, you inhospitable fellow, you would not turn me out alone, now, and the country in such a state!"

"Country in a state! And what state is it in, Mr. Johnson? How mighty genteel you are, indeed! Why then you may go from this to Cork, and if you'll meet a greater rogue than yourself on the way, I'll give you leave to call me another, for company. Pack away with yourself now if you please."

"Very well! I tell you I can make you repent this."

"You're welcome, as soon as you like. That's what vexes me entirely, now, is the airs you have taken upon yourself. If it was Lord Ulla himself was there, he couldn't speak prouder, nor give more trouble."

"Why, fool that you are—I tell you that I am—"

"Well, what do you tell me?"

"Nothing. Give me my hat—and take care of my valise until I send my servant for it. What do you sneer at, you scoundrel?"

"Nothing. Only some thoughts that were coming into my mind when you talked of your *servant*. Why, then, you're the foolishest young man I think I ever saw. Good morning to you.—Here, although you didn't behave so well, still I declare you have a touch of a gentleman with you that I like. Here's a paper of sandwiches, and put 'em in your pocket against the road."

Without condescending to return any other reply than was conveyed in a look of fierce anger, Mr. John Johnson left the door of the hotel, and took his way across the mountains, towards the residence of his own agent, which was about fifteen miles from the spot where he stood.

*(To be continued.)*

## HIBERNIAN TEMPERANCE SOCIETY.

A SPIRIT of glorious reform is abroad in Ireland, more important as regards individual comfort and prospect of wealth, than any political changes which have been, and still are, in agitation in the Emerald Isle. If the plan of association in that country, has done so much in obtaining for its inhabitants religious freedom, and equal rights to aspire after the highest offices in the state, are we too sanguine in anticipating from the same principle put in operation in favour of temperance, a more complete enjoyment of moral freedom, and more numerous paths opened to enterprise in all their undertakings, whether of a public or a private nature?

We have lately received several interesting tracts issued by the Hibernian and Dublin Temperance Societies, all indicative of the purest philanthropy and practical religion.\*

*The Objections to subscribing a declaration against the use of Ardent Spirits considered, in a letter to Dr. Harvey*,—is written by the President of the Hibernian Temperance Society, the celebrated counsellor Crampton.

\* Our thanks are due to the Rev. Joshua Levitt, Corresponding Secretary of the New York city Temperance Society, for these and other pamphlets bearing on the same subject. We reciprocate very cordially his kind wishes; and will take up, at an early period, the subject which he recommends for our notice.



He shows that to pursue a virtuous, innocent course of action, which is of the first importance, and an undoubted duty, is naturally accompanied by the resolve to pursue this course; and that the declaration to others, of such intention by conversation and writing, considering the vast power of example and precept conjoined, not only can do no harm, but must be productive of an immense amount of good. Still more, the resolve to pursue a course of action laudable or innocent in itself, becomes most efficient for the good of our neighbour, whom we are told to love, when we make him apprized of it. Adverting to the recognized duty of those who join the temperance societies, he says, "They recollect that our principle is prevention; that our argument is example; that our appeal is to the *temperate*; that our members are all of that class, most of them all their lives such; and that our roll contains the names of some of the highest and best men in the land, from association with whom no person can derive any thing but honour."

In the short but pithy "Address of the Hibernian Temperance Society to their Countrymen," we read the following remarks, the entire correctness of which must have been verified again and again by every physician, or by any other person who has extended relations with society. "Moreover, temperate members of the community, who were in the habit of drinking wine at, and punch after dinner, and who for years had suffered from indigestion and many of its troublesome but unsuspected consequences, having been induced to lay aside all distilled, and sometimes even fermented liquors, have experienced an improvement in health, which has reconciled them to the want of a sensual indulgence. Their only discomfort has arisen from the fond fears and suggestions of their ignorant friends: when the florid bloatedness of repletion, which is vulgarly considered an index of health, is no longer observable, it is supposed that disease is at hand, and a return to the daily use of a certain portion of alcohol is vehemently urged. But let not such counsels be heeded: health is to be measured by activity of body, by clearness of intellect, by equanimity, by a keener relish for plain food, by good digestion, and by sound and refreshing sleep: a less turgid state of the minute vessels on the surface of the body, or a less abundant deposition of fat in the cellular membrane, ought to be considered signs of health rather than symptoms of disease."

Space is not allowed us for the present to notice other valuable tracts from the same quarter, especially the two letters by Dr. Cheyne, physician general of Ireland, "On the effects of Wine and Spirits." They shall not, however, be overlooked or forgotten.

#### PRESERVATION OF WALLS FROM DAMPNESS.

In a recent memoir by Dr. Arcet and Thenard, it is satisfactorily shown, that a composition of one part of wax, and three parts of oil, boiled with a tenth of its weight of litharge, spread over the wall in a melted state, is a durable and effectual preservation from injury by dampness. When the coating is to be spread upon stone, or other porous substance, it should be heated once or twice previously, which may be accomplished by the partial application of a portable furnace. The composition is then more effectually absorbed. Surfaces of plaster, or gypsum, such as walls, busts, reliefs, &c. may in the same manner be preserved from injury.

If the cost of wax is an object of importance, rosin may be used as a substitute. One part of drying oil, and two or three parts of rosin, form a suitable composition. They may be melted together in an iron or earthen vessel, taking care to manage the heat so as to prevent boiling over.

Statues of plaster may be safely exposed to the weather, if well covered with this cement, and if the latter be mixed or compounded with metallic soap, various colours may be given to the statue, so as to make it resemble marble and other durable materials.—*Annals de Chimie*, March 1826.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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**NO. 12. PHILADELPHIA, FEBRUARY 23, 1831. VOL. II.**

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“DOCTOR, do you not think that I am rather bilious—I know I am very nervous,” said the Lady Alabaster, one morning, to her physician, who had just been prescribing for her little daughter, sick with a surfeit from pound cake and raisins the night before.

“O yes! your ladyship is rather bilious, and so are we all, or at least ought to be, if our livers do their office; or, as we say professionally, secrete bile.”

“You need not explain the word,” rejoined the fair interlocutor—“I know its meaning; for, since I have been so much of an invalid, I have read *Paris on Diet*, and *Philip on Indigestion*, and have learned all about bile and gastric juice, and pancreatic juice, and mucus, and—but I will not be more particular, for fear you should accuse me of quacking; and, in truth, I do not profess to understand all the matters treated of in those books. It is no easy affair, after all, that of curing diseases; and I feel especially perplexed when I begin to apply the directions in the books to my own case. When I suffered from languor and weakness, and was, as you know, exceedingly nervous, I thought mine the very case which required the use of rich animal food, and a glass of porter at dinner, as recommended by authors who write on dyspepsia. But, would you believe it, I felt more uneasy than before: my head was disturbed, and in place of being merely nervous, I do believe that I am now bilious, although you try to laugh me out of the notion.”

“Did not your ladyship take, also, a glass or two of wine, on the recommendation of these writers,” asked the doctor.



"I did: for as I was weak I thought that it was fitted to strengthen me; and Dr. Philip, you know, says that *wine is innocent where it agrees with a person*. But I find that people differ very much about the signs of a thing agreeing with them. Some, in full health, drink wine, and allege that it must agree with them, or else they could not continue healthy; others, who are sick, drink it, and attribute all their disagreeable feelings to the malady, but not to the wine. My husband, Sir Charles, drinks it, because he likes it, and he insists on it; that *therefore* it must agree with him: he has a mortal antipathy to your water-drinkers, and declares that they are either fools or hypocrites, and that they ought to be expelled from genteel society. But, as I told him on the occasion, if society were to be weeded of the foolish and the hypocritical, we should see very few who could hold together. The exclusives could not abide this test; and even both houses of parliament would be marvellously thinned of their numbers. Poor Sir Charles! I wish his face was not *quite* so red—and then he so soon gets out of breath with the least exertion. It was but the other day that, in a fit of the heroics, he got out of the carriage and walked up the hill to Hampstead; but he puffed and blowed at the time, like his favourite horse might be supposed to do after running for the Oatland stakes. This shortness of breath surprised him the more, because he had taken, during the preceding week, not less than a large bottle full of that pectoral balsam which, as we are told in the papers, has cured so many desperate cases of asthma, and even of confirmed consumption. My own faith has been, I must acknowledge, somewhat shaken in these wonder-working medicines, since I have learned that the far-famed Balm of Gilead which was said to contain, among other things, potable gold, is merely aromatized brandy; and that Turlington's Balsam, which was to heal diseased lungs, is a favourite prescription with farriers for the cuts and bruises of horses. Worse than all are the two convictions for manslaughter of the favourite fashionable curer of consumption—St. John Long. But, doctor, I am strangely forgetting my own complaints all this time. I feel quite as if my nerves were relaxed, and as little harmonic in their vibrations, as are the chords of my harp, which I have not fingered for the last three months. Do, I pray you, look at my eyes—are they not somewhat discoloured? they are clouded I am sure, for they feel so heavy."

"Perhaps your ladyship was out late last night," said the follower of Esculapius, who had, among other kinds of experience, learned the necessity of listening to invalids' gossip. "Were you not at the concert of Signorina Staccanda?"

"O dear, no! you advised me to avoid crowds, and so I invited a small and select circle to spend the evening in cards and con-

versation. Remembering, also, your remonstrances against *heavy* suppers, I directed my confectioner to send me some *patés*, cakes, and dried fruits, which, with a few bottles of champagne, would, I thought, suffice. Sir Charles, who loves the substantial, is absent at Newmarket. I cannot conceive how the French contrive to keep up the conversation at their *soirées* in such a lively, agreeable strain as they do, with no other refreshment than *eau sucrée*, or lemonade, and wafer biscuit. But then, they are such a light, mercurial people; they only want an excuse for talking. Our more solid English heads require, I suppose, stronger excitement. There is another thing puzzles me. If wine gives wit, the inhabitants of Champagne ought to be very sprightly, imaginative beings; and yet I am told that they are rather dull, plodding folks: but perhaps they sell all their wine, and of course their wits must be exported with it. Heigho! I forgot your advice, doctor, about keeping good hours: though after all it was not so very late (two o'clock in the morning) when my friends took their departure."

"If I might venture to give advice to one who is so well read as your ladyship in such matters," said the medical visiter, who by this time began to be somewhat weary of the lady Alabaster's communicativeness, "it would be, that you should require the attendance of your woman at eleven o'clock at night, in place of two or three in the morning; and that, rising of course proportionably early, you should, after breakfast, take a few turns in the Park on foot, or ride a few miles on the horse whose gentleness and paces you have so often praised to me. Though very choice in your selection of viands, your ladyship is not, I believe, an epicure, and you will, therefore, not find it difficult to restrict yourself to one or two plainly prepared dishes; of which, if you eat with appetite, you will require no provocative in the shape of malt liquors, or even wine, except perhaps a little claret and water. Among the most important dietetic rules are these:—to proportion the quantity of food to the exercise taken, and to remember that the greater the languor and depression of spirits, from moping about the house and lolling on couches and ottomans, the less requisite, and the less to be tolerated, is the use of strong food or any kind of stimulating drinks. If your ladyship crave supper, your English cook can better supply it in the shape of a cold fowl, or pheasant, than any *confiturier*, even though he has been among the most distinguished scholars of that celebrated professor of gastronomics, Ude."

A sensible man enough, that doctor of ours, thought her ladyship, after he had taken his departure; but he cannot sufficiently appreciate the deviations which we are driven into by fashion and the force of circumstances. The preservation of health and corresponding equanimity of disposition are not the chief requisites



in fashionable life. On the contrary, in it the road to distinction consists in making the largest inroads on both.

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TIMES GONE BY.

THE times of old—the good old days of frankness and honesty and singleness of heart!—Their memory lingers around us like sunshine upon ruins, or like the incense of flowers whose beauty has been trampled beneath the feet of the spoiler! We fear the glorious days of New England have gone by—that the characteristics of her children have departed—that the luxuries and vices and fashions of strangers, have usurped the beautiful plainness and simplicity—the freedom, the generosity and the bravery of New England. A false and evil spirit has gone over the land, undermining the foundations of her strength, and despoiling her real beauty—lopping away the noble oaks of her forests—the rough-featured but useful products of her own soil, to give place to the graceful, but worthless exotic.—It has penetrated every where—from the thronged village to the isolated farm-house: and the plough has been exchanged for the insignia of professional life, and the spinning-wheel for the piano.

'Tis an evil change;—and we fear that there is no going back to our original ground. Strange—that the young farmer—he, whose associations of life's purest and dearest enjoyments are with the homestead of his ancestors, should so readily leave the beaten and proved track of honourable industry, for the uncertainty and danger and mortifications of more fashionable pursuits. Strange, that he can thus leave the hills and streams of his boyhood—the blue skies that bent like a blessing above his childhood—the sanctuary of his father's fire-side—the open communion of his neighbours—the playmates of his infancy—the companions of his opening manhood—the very graves of his fathers! Where will he again find the deep affection of the friends he is leaving?—Where again will the eye of love beam so kindly on him, and where will the grasp of friendship be as warm and as sincere as in his own loved birth-place?—Does he hope to find them in the gay circle of fashionable folly?—Miserable will be his disappointment. For him there will be vexation—and changing hope—and fear—slight, indignity, resentment, and hate—confidence misplaced, and vows broken, and affection outraged. It is in the solitude and awful beauty of nature that heart answers to heart, thrilling with a passionate touch the mysterious chords of human sympathy—rather than in the artificial beauty and the heated atmosphere of fashionable existence.

*N. Eng. Review.*

## CORNES.

THE daily exercise of walking being essential to the preservation of the health and vigour of the system, every thing calculated to prevent its being indulged in to a sufficient extent, must necessarily be a matter of serious import.

There is nothing, perhaps, which impedes the free use of the feet to so great an extent as the presence of corns; for though a few may boast that they experience but little inconvenience from them, to the majority, they occasion, by times, a degree of suffering which totally incapacitates them from walking or even standing. We propose, therefore, to call the attention of our readers to the means of preventing, or when present, of remedying this evil.

When treating, in two of our earlier numbers, of the proper size and form of the shoe, we had occasion to notice the production of corns, as a consequence of the feet being cramped in small or badly shaped shoes. This is in fact the manner in which, in the greatest number of cases, corns are produced. They may be also occasioned, however, by walking much in shoes of too large dimensions and formed from materials of a hard and unyielding nature. The feet being subjected, in the one case, to long continued pressure, and, in the other, to repeated friction, the skin, particularly at those points where it is in almost immediate contact with the bone, becomes hard and thickened. If the pressure or friction be continued, both the density and thickness of the skin increase, and a corn is formed, which being forced down by the shoe, becomes imbedded into the parts upon which it is seated, and by its pressure upon the delicate skin beneath causes this to become inflamed and exquisitely sensible.

Corns are not always confined to the feet; various other parts of the body may be affected with them, if subjected to constant pressure or friction. Thus, they are very commonly produced on the more projecting portions of the hands of ploughmen, gardeners, reapers, blacksmiths, and various other mechanics, from the pressure and friction to which these parts are subjected in handling their respective tools.

From the preceding remarks, the means of preventing the formation of corns will suggest itself to every one. It is to remove from the feet all unnecessary pressure, and to carefully guard them from repeated friction. To this end, the first thing to be attended to is the shoe. This should be made sufficiently large and of a shape exactly correspondent to that of the foot. No one can promise himself an exemption from corns unless the shoe be of sufficient dimensions to permit of all the motions of the feet and toes being performed without restraint. It is important, also, that it be formed of a suitable material, and rise as high in the instep as it can be worn, in order that all pressure or friction may be taken off the toes. Shoes made of soft calf-skin or of buck-skin are the best. Previously to being worn, to render them flexible and more capable of adapting themselves to the form of the foot, the upper leather should be well oiled, until perfectly soft and flexible; afterwards the oil may be discontinued if thought proper.



“Great care is taken in the army,” says a recent English writer, “to see that the men are provided with proper shoes, with good thick soles, roomy about the toes, and that in every other respect they fit well; and it is astonishing to find among so large a body of men so few afflicted with corns. There is, however, another thing in favour of the soldier against corns, namely, he is taught to walk; and if any perceptible awkwardness or partial deformity of the foot originally exist, this is corrected by the drill sergeant, who teaches him to plant his feet fairly and uniformly on the ground, and to turn his toes in such a direction that each part of the foot may sustain a proportionate weight, and all its articulations have their full and unshackled play.”

An all important means, therefore, of preventing a disposition to corns, is to correct any awkwardness in the gait; in other words, for the individual to learn how to manage his feet in walking so as to subject them, on their upper surface, to the least possible pressure or friction. The time and patience necessary for this, will be amply repaid by the advantages of a fine, easy, and graceful gait.

It is certainly true that some individuals are more liable to be affected with corns than others. A few who always wear tight shoes, and take but little care of their feet or manner of walking, are never incommoded with them: others, on the contrary, can scarcely put on a pair of new shoes, or walk more than usual, without having them produced. It is a curious circumstance, also, that persons have been tormented with corns for years, and then become, all at once, entirely rid of them, though they continue to wear the same kind of shoes and walk to the same extent as formerly.

Another important measure for the prevention of corns is frequently bathing the feet. Clean feet, clean stockings, and a pair of easy shoes, are the most effectual preventatives of injury to the feet, and as great a luxury as it is possible, where personal comfort is duly appreciated, for any one to enjoy.

A warm bath, with the free use of good soap, is that best adapted to the feet. The most proper time for the use of the foot bath is in the evening on retiring to bed. The instant the feet are removed from the bath, they should be promptly dried with a coarse towel, and well rubbed; and unless the individual goes immediately to bed, a pair of soft woollen stockings should be drawn on. By these precautions all possible danger of taking cold will be avoided. They who have habitually moist or perspirable feet should bathe them at least three times a week in summer, and twice in winter: but when the feet are habitually dry, the use of the bath twice a week in summer and once in winter will be sufficient.

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#### THE VOLUPTUARY CURED.—(*Concluded from p. 177.*)

Necessity taught him the art of walking upon the ground, in which, until now, his education had been very deficient. He discovered, also, that he was capable of standing upright in the face of a tolerable gale, by the mere force of gravitation; and actually sustained two severe showers of rain without melting away. Fifteen miles in one day, however, for a person who had not practised walking, was a little too much; and it was with dismay that Mr. Johnson saw the sun go down

behind him, while he was yet pacing wearily along the side of a lonely mountain, over which a few wretched cabins were scattered at long intervals. The night threatened to be stormy, and its threats did not prove vain, like those of a bully. His long abstinence had induced him to bestow more reflection on the rejected paper of sandwiches than his pride would have willingly permitted; and the fear of not being able to procure some equivalent, formed no small part of his anxiety. Indeed it was unreasonable to suppose that he could procure any thing fit to be laid even before Mr. John Johnson, in such a wilderness as this.

The night advanced, and his apprehensions increased with the darkness. He would not venture to ask for a lodging in one of the mountain huts, for how did he know but it was there the white-boys lived. And yet was it so safe to be out on such a night? Who knew but he might run full butt up against a rebel, in the darkness? Horrible!—And even if he were fortunate enough to escape, what a terrible thing it was to pass the night out in such a place, with a thorough draught running from the east to the west, enough to give a man his death of cold. He thought of passing the night like Julius Cæsar, under the shelter of one of the cabin walls; but after leaning in that position for a few minutes, he discovered that he and Julius Cæsar were different men. While he was deliberating, he found himself staggering through a sink of stagnant water, which lay unseen on his path, and arrived with a pint of the liquid in each boot on the opposite side. This made him jump to a conclusion.

The slough in question formed a sort of ornamental lake, in front of one of those mountain villas before mentioned. No other course was now left him than to apply for assistance at the cottage; and, reversing the principle of Hamlet, he chose rather to fly to ills he knew not of, than to bear those ills he had.

The door was opened by a meagre looking man, in wretched attire, who held a rush-light in his hand, and looked with an expression of surprise and half-forgotten sorrow on the stranger. The squalidness of his appearance caused a coldness to fall on the heart of the young nobleman, who would have preferred damp feet to the chances of a night's lodging beneath the same roof with so ill-looking an individual.

"'Twould not be worth our while to refuse you a lodging," said the man, in answer to his request—"in a house that won't be our own to-morrow. Walk in, and welcome."

Mr. Johnson entered, and showed by his countenance, as he stared around the apartment, that he did not think there could be much hardship in being ejected from such a dwelling as this. A few crazy hay-bottomed chairs, and a small table, constituted nearly all the furniture; and the floor, which was of clay, was moistened into a puddle in most places, from the dropping of the roof.

"Put down the rest of the faggots, Mary, honey," said the man; "let us have the benefit of them for this night, at any rate, since it is to be the last, and there's no use in sparing them, when we can't take them with us."

Two little girls, as pale and squalid as their father, proceeded to rekindle the expiring embers, by heaping on fresh fuel, and stooping forward on their little hands to illume it with their breath. This picture, coupled with the surrounding misery, reminded him of the lines in the magnificent poem of "Darkness:—"

"They raked up  
And shivering scraped with their cold skeleton hands  
The feeble ashes, and their feeble breath



Blew for a little life—and made a flame  
Which was a mockery; then they lifted up  
Their eyes as it grew lighter, and beheld  
Each other's aspects!"

The man bade them to put down their supper; a small pot of potatoes which lay near, saying, that he supposed "the gentleman had no objection to eat a little, any more than themselves."

Mr. Johnson made as cheerful a reply as he could, under the circumstances, and after making an unnecessary apology, was preparing to draw off his wet boots, when a faint moan from an inside room, struck on his ear.

"Is it any thing that you'd want, Mary, darling?" said the man, pausing, and holding in his hand the boot which he was about to place in a corner near the fire.

"Nothing, only the rushlight, Ned, until I'll hear little Milly her lesson."

The man asked Mr. Johnson's pardon for leaving him in the dark, saying that his wife was lying sick in the room. When he entered, the young nobleman overheard, with some misgiving, a half-whispered and broken conversation, in the course of which, the sick woman, he perceived, was endeavouring to prevail on her husband to grant her some request which he was unwilling to concede.

"But listen, here, Ned—can't you, now?—what good is it for you—can't you be said by me?"

"Ah! hold your tongue, woman, you'll drive me crazy."

"But I see by you, now, that you are harbouring something bad in your mind against him; Ned, don't add to my sickness—don't bring down more sorrow on my head."

Mr. Johnson felt very uneasy.

"You poor foolish woman," the man replied; "I don't know what to say to you. The world wouldn't make you murmur. What chance have we at all of anything but starvation now, and you don't look as if you thought it."

"I don't think it, I tell you—and if I did, what good would it do us to have such thoughts? You say yourself, that the rich people have a great deal to answer for, that feast and drink all their days, and fly the face of all suffering; but what would be said of us when the Almighty sends the means of salvation to our hands, if we refuse to use them? We can't help being poor; if we were to harbour all the revenge, and spite, and envy in the world—if we were to murmur and be sick of discontent, it would not make us one penny richer; it might be a hard thing, and sore against nature to tie ourselves to sorrow; but when we are bound to it by the Almighty's will, surely it is easy to be contented with what he ordains. The rich man has a better excuse for not inflicting self-denial, than we have for not enduring it;—I declare there's nothing so surprising in the world, as that poor people should murmur at all, when it is so easy for them to earn a great reward just by being silent. Now, if you ever loved me, Edward, show that you loved me with a right heart and intention, by bearing every thing to-morrow with patience."

"Listen to me, what I tell you, Mary; I'll do what I can, and what can I do more, if I was the Pope itself? Ah! you poor saint, it isn't there you ought to be lying this night. I wish, Mary, I left you where I found you first, in your father's house, and never asked you to suffer such misery as this."

"That's the unkindest word you ever said to me yet," said the woman; "I never repented it yet, and why should you? I had rather be sorrowful and patient with you, than gay and thoughtless with another. Do this for me, and I am satisfied."

The husband re-entered the outer apartment, and took his seat with a pleased though troubled aspect, by the now blazing fire. He seemed totally forgetful of the stranger's presence, and continued to turn the roots in the simmering water, while his thoughts were evidently bent on another subject. The sick woman, in the meantime, instructed the child in her lesson, which consisted of that beautiful and consoling passage from the Sermon on the Mount, which is distinguished by the name of the Eight Beatitudes. The lesson was so appropriate in this scene of tears and affliction, that a deep sympathy of mingled hope and pain fell upon the heart of the young Lord, while he glanced from face to face of the silent group, and heard the lips of the innocent child echo the cheering promise, that "they who mourn are blessed, for they shall be comforted!"

"The Lord relieve you, poor woman," the husband said, at intervals, as he listened, "and direct them that brought you to that pass, and teach them better. The Lord forgive young Lord Ulla, this day! Five pounds couldn't be so much to him that he'd turn a poor famishing family out on the road in weather like this on account of it. Come, Mary, child, lay the table, and throw out the potatoes before the gentleman."

Mr. Johnson endeavoured, but in vain, to prevail on them to sit down with him, but the peasant was resolute in keeping what he thought his distance. In the course of the entertainment, he made his guest acquainted with the story of their distresses, which threw a considerable share of blame upon the shoulders of the young nobleman's agent, the little holding being situate on his estate. The grievances and oppressions detailed, though common even to staleness, were new and shocking to the ear of the sensitive and not ungenerous voluptuary.

"Indeed he has laid a hard and heavy hand on our house," the man added in conclusion; "but, as the woman within says, there's no knowing what compulsion might be on him to do as he is doing, and we have no right to judge."

The delicate Mr. Johnson was astonished to find that he, whom the refinements of a scientific repast frequently failed in tempting to a cheerful meal, was able without an effort to dine heartily on a plate of plain potatoes sweetened with a grain of salt. They tasted more sweetly, he thought, than any delicacy he had ever before partaken of. To his great surprise, moreover, he found an armful of dry straw placed at some little distance from the fire, a more luxurious resting-place than all the upholsterers in the empire could have afforded him!

He was awakened, late on the following morning, by the sound of loud and angry voices in the house. On looking out from behind the projecting partition that separated him from the fire-place, he perceived that the work of spoliation had already commenced. The scene which met his eyes was touching in the extreme. Near the door stood a fat red-faced man, with a shot-belt round his shoulder and a note-book in his hand, in which he was making some memoranda,

"Come, come, bundle away, Hanrahan, as quick as you can. There's no use in your keeping us all day, since you *are* to quit, and I want to have some cocking in the wood as I go home."

The man was standing at a little distance from the door, the early sun-shine falling on his features. His wife, a pale and sickly, but calm-eyed and handsome young woman, hung with both her hands upon his shoulder, while their children, unconscious of the mournful consequences of their ejection, gazed with innocent wonder on the stranger and his attendants. The man exchanged glances with his wife at the speech above written. His look was one of smothered passion;



hers was one of affectionate entreaty. He tossed his head ; resigned his indignation ; and smiled a mournful acquiescence.

"Ho ! ho ! what have we here ?" exclaimed the agent, stirring something that glittered on the floor. "A silver cigar-box ! How came you by this, Ned ?"

"I don't know," replied the man, "if it doesn't belong to the strange gentleman that was benighted with us last night."

Mr. Johnson here advanced, and claimed his property ; mentioning at the same time, in brief and polite terms, the circumstances which compelled him to seek the shelter of so humble a roof as this. While he and the agent were interchanging mutual civilities, a dreadful shower of rain fell outside.

"I'll tell you what, sir," said the poor man, as he bent an anxious eye on his wife, "leave us in the house for a few days, or for this day itself, until we try to get some sort of a lodging. My poor Mary, here, can never stand the weather."

"I can't do it, Hanrahan. I have Lord Ulla's positive directions not to let it go beyond this day ; and I have no choice left."

"The Lord forgive that young man," said the husband. "If he's as hard on you as you are on us, you are to be pitied with him. I'll tell you what it is, sir," he added, after a pause and with a totally altered tone, "I'd consider it nothing less than murdering my wife to go out to-day ; and neither for Lord Ulla, nor for you, nor for any other man, will I stir one step until I have provided a lodging for her at any rate."

"Come, drag them out at once, now," said the agent, snatching his gun. The man, springing from his wife, who shrieked in terror, caught up a pitchfork that lay on the floor.

"Leave the house !" cried the man of power, cocking his piece.

"Never, while I live," shouted the peasant, "you'll take me out on a door first ! Stand back, woman ! I say you shall not go."

"But I am able ! I am well, well able !" cried the woman, walking across the room. But the effort disproved her words. She staggered from weakness, and would have fallen, but that her husband caught her in his arms. He looked with a smile of bitter reproach on the agent, while he held her forward, as if by way of appeal to the spectators. The agent understood the action.

"I can't help it," he said : "come, turn them out !"

"Hold !" exclaimed Mr. John Johnson. They all held their hands accordingly, obeying they knew not what of authority in his voice that charmed them.

He requested a word apart with the agent, who followed him into the inner room in some surprise. The rest gazed on one another in silence. In a few seconds, Mr. Johnson returned with the step of a Lord, and the agent followed him pale and agitated.

"Hanrahan," said the latter, "I have changed my mind about this business, you can remain here for the present, and here is some money for your present use. This gentleman has brought me word, that Lord Ulla—that—there was some mistake about his wishes."

The man darted a shrewd glance at Lord Ulla, but perceiving some reproving expression on his features, continued silent, bowing his head down in unaffected reverence, and almost trembling with the agitation of joy and gratitude. Not a word was spoken, until the cabriolet of the baffled deputy drove to the door, and its owner, accompanied by Mr. Johnson, took his seat in the vehicle.

Both sat for some time,—the one in embarrassed, the other in meditative silence.

At length, Lord Ulla asked, in an indifferent tone, whether there were not a certain mineral water in the neighbourhood, much resorted to by valetudinarians.

No such thing had ever reached the ears of the obsequious gentleman, who sat beside him. The young nobleman remembered the sharp looks and secret smiles of the landlord, the words and character of his medical friend, and a strange suspicion darted into his mind. The whole had been a scheme concerted between the physician and the innkeeper. The latter had never forwarded the cheques on Lord Ulla's banker, and probably knew more of the abstraction of the pocket book than he had pretended.

"I hope," the agent assumed, in some trepidation, "your Lordship will not attribute the fault——"

"I attribute it where it was due, sir," replied the nobleman. "The fault was mine."

"Yours, my Lord? I think the very last——"

"You drive too slow, sir. Imagine that grey mare to be one of Lord Ulla's tenants, and, if I mistake not, she will be driven faster. You know you want to have some shooting in the wood.

The agent coloured, and discharged his vexation on the sides of the animal. When they arrived at the "great house," Lord Ulla called for ink and paper, and penned the following note to his physician.

"I have found the spring of which you spoke, and derived so much benefit from the draught I have already taken, that I stand in no need of the code of directions you were kind enough to promise me. It is my intention to remain on my estate during the summer, for the purpose of completely establishing the beneficial alteration, which has been already effected.—Yours, &c. ULLA.

"P. S. The English do not know how to dress potatoes. They should be boiled in the rind, and eaten with salt."

On the next morning, the suspicions of the young nobleman were verified by a visit from the inn-keeper, who came to restore the pocket-book, with all its contents, and the two letters which, as Lord Ulla had conjectured, never had been forwarded.

"Please your Lordship's honour," said the landlord, with many obeisances, "if your Lordship blames any body in this business, 'tis the doctor you'll blame, and not me, for 'tis his bidding I was doing. He wrote me word a few days before you came to do all that I did after, and I made no work about doing it, for I knew that I was safe as long as I was said by the doctor. And this much I'll say for my house, please your Lordship's honour, that if ever your Lordship comes the way again, you'll have the best of all good treatment,—tay-tay, and coffee-tay, and green tay too, and yellow, if there's such a thing to be had, high or low; for 'twas only by the doctor's orders we gave your Lordship such poor usage the last time. And as for the chimney, it never puffed before nor after, (which is saying a deal,) only that once I just slipped a weeny piece of a tile upon the chimney above, thinking to please the doctor. Indeed, it went sore against my heart to see you cutting away with yourself that morning, please your Lordship; and 'tis what the wife I have said to me and you going out the doors, was that you'd get your death by it. But as I said to her—A' hold your tongue, you foolish woman, says I, do you think you know better than the doctor? Indeed, I'll tell your Lordship no lie, 'tis the word the doctor wrote me, was to do something to make



Lord Ulla feel what poverty was! Is that the way of it? says I to myself; why then let me alone for giving him a taste of it:—as I did, I'm sure, please your Lordship, and more blame to those that put me up to it."

The history informs, that Lord Ulla prolonged his residence beyond the summer, and discovered, by personal experiment, that the only way to enjoy the real comforts of life, is by bestowing them wherever they are needed.

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### CALISTHENICS.

As our readers might not understand very well the meaning of the branch of education coming under this title, by their being merely told that it is compounded of two Greek words which signify fair, or beautiful, and strength, we shall forthwith proceed to give the definition, as contained in a small French work now lying on our desk.\* Calisthenics is, then, a reasonable, methodical, and regular employment of the exercises best calculated to develop the physical powers of young girls, without detriment to the perfecting of their moral faculties.

While conceding, that, naturally, females have more delicacy of bodily frame, and are unfitted for the continued and laborious muscular efforts of the other sex, we ought not to grant them the privilege which some of their own number, and certain mawkish, male sentimentalists would claim for them, of being such frail and tender beings, as to be little better than interesting invalids. In reference to the part which they are called upon to take in life—as wives, cheerful and animated, assuming the direct management of all household matters—as mothers, tender and vigilant guardians of their children, superintending their little sports, accompanying them in their out-door recreations—participating in their studies of nature, in the forest and the fields, they ought to be possessors of a certain degree of bodily activity and vigour, to sustain them in their various duties. Nor are these the only ones which more peculiarly devolve on them.—When disease makes its invasion—when the husband or the child is sick, and wakeful, and restless, during a long night, or makes frequent calls for relief during an almost equally tedious day, it is the affectionate wife, or kind mother, who is the nurse; who foregoes not only her common amusements—that were to her a slight sacrifice; but also her sleep, her meals, the bright light and pure air from without; in fine, her health itself must bear some rude shocks. It is in all these various situations, that the female character displays itself so pre-eminently amiable, so benevolently useful; so superior to all the boast of stoical philosophy, or the pride of science. But are women generally, properly aware of their destinies? availing ourselves of the language of an intelligent lady, in an address to which we have already directed the attention of our readers, we would ask,—

"What is the profession of a woman? Is it not to form immortal

\* Calisthénie, ou Gymnastique des Jeunes Filles, Traité Elémentaire des différens exercices, propres à fortifier le corps, à entretenir la santé, et à préparer un bon tempérament.—Orné de 25 Planches gravées.—Paris, 1828.

minds, and to watch, to nurse, and to rear the bodily system, so fearfully and wonderfully made, and upon the order and regulation of which, the health and well-being of the mind so greatly depends?

"But let most of our sex upon whom these arduous duties devolve, be asked; have you ever devoted any time and study, in the course of your education, to any preparation for these duties? Have you been taught any thing of the structure, the nature, and the laws of the body, which you inhabit? Were you ever taught to understand the operation of diet, air, exercise and modes of dress upon the human frame? Have the causes which are continually operating to prevent good health, and the modes by which it might be perfected and preserved ever been made the subject of any *instruction*? Perhaps almost every voice would respond, No: we have attended to almost every thing more than to this; we have been taught more concerning the structure of the earth; the laws of the heavenly bodies; the habits and formation of plants; the philosophy of language; more of *almost any thing*, than the structure of the human frame and the laws of health and reason. But is it not the business, the *profession* of a woman to guard the health and form the physical habits of the young? And is not the cradle of infancy and the chamber of sickness sacred to woman alone? And ought she not to know at least some of the *general principles* of that perfect and wonderful piece of mechanism committed to her preservation and care?

"The *restoration* of health is the physician's profession, but the *preservation* of it falls to other hands; and it is believed that the time will come, when woman will be taught to understand something respecting the construction of the human frame; the philosophical results which will naturally follow from restricted exercise, unhealthy modes of dress, improper diet, and many other causes, which are continually operating to destroy the health and life of the young."\*

Young girls have not the same freedom as boys in their out-door exercises, and their customary amusements and occupations, when not at school, are of a more sedentary nature. The consequences are, a greater tendency to stoop, and acquire false and injurious attitudes—deformity of spine and the like; together with an acquired nervousness of temperament, which makes them, in after years, a prey to dyspeptical and hysterical disorders, and an inequality of spirits distressing to themselves, and often exceedingly annoying to friends and others in whose society they may be thrown. Nor are the monstrous absurdities of their dress, at all calculated to diminish these evils. For fear inaction of the muscles of their chest and back should not be sufficiently enfeebling, tight dresses, under various names, compress those parts, and almost paralyse their action.

As a preventive to the various diseases thus induced, and also as a means, under suitable direction, of their cure, we may safely recommend the early and regular use of calisthenic exercises as a part of female education. The only exercise of this nature which is commonly taught to young girls is dancing, and it is a useful one. But it would be made more valuable to health, and available for the purposes of grace and easy carriage, if conjoined with others, such as regular walking—we might say correct walking, running, jumping—in the manner and with the restrictions required in calisthenics; various evolutions with the arms, some of which are exhibited in the ensuing drawings; and with the feet, by standing on one leg, bending the knee and

\* Suggestions respecting Improvement in Education. By Catharine E. Beecher, Hartford, 1829.



body on one foot, while the other is extended out, but not allowed to touch the ground ; skipping with the rope ; and battledore and shuttlecock.



One of the best exercises both in gymnastics and calisthenics, is on parallel bars, as represented in the subjoined plate.



After the pupil has learned to support and balance herself on the bars, she may give herself a forward progressive movement, by advancing first one hand and then the other, so as to grasp hold of the bar, the feet all the time being kept together, and the legs hanging down perpendicularly. To this will succeed the movement by jumps—so that the pupil, by resting firmly on her hands, shall give herself a quick upward movement, letting both bars go at the same time, and lighting a little in advance, both of the hands again quickly grasping the bars.

Succeeding to, and afterwards alternating with, the exercise on the parallel bars, will be those on the horizontal bar, flying the

course or giant steps. One of the best means of strengthening the back, and calling both sides equally into action, is climbing the column of pegs.

Judgment, of course, is demanded in graduating the exercises to the age, strength, and peculiarities of the girl, and in guarding against fatigue. Attention also is to be paid to the dress: it ought to sit easy in every part—trousers, and light and tolerably large shoes are to be recommended. Pains will be necessary, with a view to guard against the pupils catching cold,

that, after active exercise, they should not sit down or stand still, but keep moving about, at a moderate rate, until the temporary feeling of weakness has subsided, and the skin resumes its natural warmth.

Our attention has been more immediately directed to this subject, at present, by our being informed that Mr. Roper intends to open a school for Calisthenics, on a plan similar to that which he has found so successful in his Gymnasium. He will insure the presence and assistance of Mrs. Roper in the new establishment; and if we may speak from what we have witnessed of his attention and judgment in directing the exercises of very young boys at the Gymnasium, we should augur favourably of his ability and success in the Calisthenic school for young girls.

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*Connexion between Drunkenness and Crime, and between Drunkenness and Poverty.*—In the Annual Report of Dr. Bache, physician to the Eastern State Penitentiary of this state, to the inspectors of that institution, we have the following important statement:

“The physician has found, that out of fifty-eight prisoners, received up to this time, thirty-four, or nearly two-thirds, acknowledge themselves to have been either habitually or occasionally intemperate. This fact shows the close connection which subsists between the vice of drunkenness and the commission of crime.”

We find the following in the Baltimore American:

“It appears from the report of the trustees of the Alms House, that of the 992 adults received into that institution the last year, not less than 944 were ascertained to be habitually intemperate; and that of 142 children born or admitted in the same time, 115 at least were brought to destitution by the drunken habits of their parents.”

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*Fainting of Females during Public Worship.*—It frequently happens, especially during the warm season, that females are seen fainting during divine service on the Lord's day, and at public meetings on other occasions. This is generally owing to a want of pure air, coupled with the murderous practice of tight lacing. Lord's day before last, a young lady apparently fainted at the meeting which we attended. She was assisted into the porch and seated in a chair near the door. Immediately several females gathered around her, one of them with a smelling-bottle in her hand, so as to obstruct almost entirely the free access of air. A more efficacious remedy than smelling-bottles in such cases would be, to loosen the tight cords about the body which prevent the free play of the lungs, and place the individuals in a condition to breathe pure air. Few females, it is believed, would ever faint at public meetings, were the criminal practice of tight lacing entirely abandoned.—*Vermont Telegraph.*



## CHARITY.

OH, Charity ! thou lovely soft-eyed maid,  
 Who shunn'st the haunts of riot and parade ;  
 Opposed to fashion, luxury, and pride,  
 Thou cling'st to merit's unobtrusive side !  
 Delighted with the honest mind to stray  
 Afar from dissipation's noisy way,  
 Afar from where the mercenary train  
 Of avarice toil, their venal ends to gain ;  
 Deep in the covert of the silent shade,  
 Thou find'st th' unhappy, and thou giv'st them aid !  
 Oh ! fairest offspring of indulgent Heaven,  
 To wretched sons of men in mercy given !  
 From thee what inexhausted blessings flow,  
 To equalize the wrongs of fate below !  
 The social throb, the tender-streaming eye,  
 The cheering voice, the heart-expressing sigh,  
 The open hand the needy to relieve,  
 And the kind heart the erring to forgive :—  
 Oh ! never leave the world while it contains  
 One breast that sorrows, or one deed that pains !  
 One anguish'd breast, by harsh oppression torn,  
 Or grieved by hate, or taught by love to mourn.  
 Be still our guide to happier realms afar,  
 Our daily pillar, and our nightly star !  
 Oh ! melt the flinty hearts of wealth and pride,  
 Teach them the tender joys by thee supplied ;  
 Teach them those hostile passions to control,  
 That shut the heart, and brutalize the soul ;  
 Close those foul deeds inhuman self began,  
 And make repentant man the friend of man !

*Pleasures of Friendship.*

*The Ladies' Magazine and Literary Gazette, Edited by Mrs. Sarah Hale, Boston: Published by Marsh, Copen & Lyon.*—We have recently received the January number of this interesting periodical.—The taste and good sense displayed in its various contents, and the very great degree of neatness evinced in its mechanical execution, cannot fail to recommend the Ladies' Magazine to the patronage of the female portion of the community. The present number contains, among other excellent articles, one on the Physical Education of Women. This is a subject well deserving the serious attention of every female: independently of the advantages she may derive for her own health and comfort, from correct ideas in relation to it—it is one of which no mother, who is desirous of fulfilling properly all the duties she owes to her offspring, should be ignorant.

*Call to Professing Christians, on Temperance.*—This is the subject of one of the late numbers of the *American National Preacher*. It is stereotyped, and such arrangements made, that any quantity of copies will be furnished, or distributed by mail, at \$25 a thousand, or \$3 a hundred, (No. 144 Nassau-street, New York.) Postage, one cent and a half, not over 100 miles: two cents and a half, any distance over 100. We are thus particular in stating the facilities with which every person in the country professing to be a Christian, can supply himself with this sermon on temperance, since it contains an appeal to all sects and denominations, and ought to be in every family throughout the land.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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WHAT is good for the heart-ache? is a question often propounded to a physician; sometimes with serious intent and desire to learn a remedy, often in badinage, as if in affairs of the heart it were not in his power to give relief, any more than to administer successfully to a mind diseased. Waving, for the present, our claim to indulge in the sentimental strain, by descanting on sympathies broken, love crossed, the anxieties of friendship, the sensibilities of genius, and all the tissue of soft feelings, wherewith we might desire to plead our cause with the fair, we shall proceed at once to notice, in a professional point of view, some of the causes of heart-ache, and its appropriate remedies. Among the latter we do not mean to include any potions, elixirs, philters or charms,—nor electric shocks, galvanic influences, or “magnetic tractors.” Sorry are we to declare it to be our firm belief, even though we admit having ourselves endured sundry pit-a-pats from bright eyes and dulcet sounds—the mild gaze of loveliness, and the penetrating voice of the charmer, that there are more heart-aches among young persons from dyspepsy and idleness than from love; more unusual throbs and palpitations in men caused by wine and grog bibbing, and in females by tea sipping, than by the most conflicting emotions—a greater sense of sinking and faintness from late hours and sensual indulgences, than from excess of grief and the world's ingratitude. Were we poets, we should deplore this melancholy change in human nature, so different from the state of things in the golden age: but as mere narrators of what is, we must e'en repeat, that with a large class of people the heart only beats responsively to the workings of their stomach; or, if the former be unusually irregular in its throbs,



we shall find it more frequently the effects of disordered liver than of the tumults of love or the aspirations of ambition. Sometimes, it undergoes sudden and severe twinges, which, at first, might seem to the sufferer to be caused by jealousy, but which, in fact, are merely rheumatic, or at most the palpitations of wounded vanity. We will not deny that, at times, the poor heart suffers under the combined assaults of love, idleness, and indigestion. In such cases the first is apt to be regarded as the main cause of the patient's disorder, and he or she thinks fit, on the strength of this belief, to indulge in sundry absurdities, to the great amusement of the un pitying world, and great annoyance of interested and observant friends. To all of this afflicted class, we recommend the perusal of the following advice of that most learned scholar and utterer of quaint conceits, Burton. We omit the references and quotations at the bottom of his pages, as the reader will probably be satisfied with those so liberally strewed throughout the text.

*Cure of Love-Melancholy, by Labour, Dyet, Physick, Fasting, &c.*

ALTHOUGH it be controverted by some, whether Love-Melancholy may be cured, because it is so irresistibile and violent a passion; for as you know,

———— facilis descensus Averni;  
Sed revocare gradum, superasque evadere ad auras:  
Hic labor, hoc opus est. ———

It is an easie passage down to hell,  
But to come back, once there, you cannot well.

Yet without question, if it be taken in time, it may be helped, and by many good remedies amended. Avicenna *lib. 3. Fen. 1. cap. 23. et. 24.* sets down seven compendious ways, how this malady may be eased, altered and expelled. Savanarola, 9 principal observations; Jason Pratensis prescribes eight rules besides physic, how this passion may be tamed; Laurentius 2 main precepts; Arnoldus, Valleriola, Montaltus, Hildesheim, Langius, and others inform us otherwaies, and yet all tending to the same purpose. The sum of which I will briefly epitomize, (for I light my candle from their torches,) and enlarge again upon occasion, as shall seem best to me, and that after my own method. The first rule to be observed, in subduing this stubborn and unbridled passion, is exercise and dyet. It is an old and well-known sentence, *Sine Cerere et Baccho friget Venus*; As an idle sedentary life, liberal feeding, are great causes of it, so the opposite——labour, slender and sparing dyet, with continual business, are the best and most ordinary means to prevent it.

Otia si tollas, periüre Cupidinus artes,  
Contemptæque jacent, et sine luce faces.

Take idleness away, and put to flight  
Are Cupid's arts, his torches give no light.

Minerva, Diana, Vesta, and the nine Muses, were not enamored at all, because they never were idle.

Frustra blanditiæ appulstis ad has,  
Frustra nequitiae venistis ad has,  
Frustra dulciæ obsidebitis has,  
Frustra has illecebræ, et procacitates,  
Et suspiria, et oscula, et susurri,  
Et quisquis male sana corda amantum  
Blandis ebria, fascinat venenis.

In vain are all your flatteries,  
In vain are all your knaveries,  
Delights, deceits, procacities,  
Sighs, kisses, and conspiracies,  
And what e're is done by art,  
To bewitch a lover's heart.

'Tis in vain to set upon those that are busie. 'Tis Savanarolas third rule, *Occupari in multis et magnis negotiis*; And Avicennas precept, *cap. 24.*

Cedit amor rebus; res age, tutus eris.

To be busie still, and as Guianerus injoyns, about matters of great moment if it may be. Magninus adds, *Never to be idle, but at the hours of sleep.*

— et ni

Posces ante diem librum cum lumine, si non  
Intendas animum studiis, et rebus honestis,  
Invidia vel amore miser torquebere. —

For if thou do'st not ply thy book,  
By candle-light to study bent,  
Imploy'd about some honest thing,  
Envy or love shall thee torment.

No better physick than to be alwaies occupied, seriously intent.

Cur in penates rarius tenues subit,  
Hæc delicatas eligens pestis domus,  
Mediumque sanos vulgus affectus tenet? &c.

Why dost thou ask, poor folks are often free,  
And daynty places still molested be?

Because poor people fare coursly, work hard, go wollward and bare.

Non habet unde suum paupertas pascat amorem:

Guianerius, therefore, prescribes his patient *to go with hair cloth next his skin, to go bare-footed, and bare-legged in cold weather, to whip himself now and then, as monks do, but above all to fast.* Not with sweet wine, mutton and pottage, as many of those tenterbellies do, howsoever they put on Lenten faces, and whatsoever they pretend, but, from all manner of meat. Fasting is an all-sufficient remedy of itself; for as Jason Pratensis holds, the bodies of such persons that feed liberally, and live at ease, *are full of bad spirits and divels, divelish thoughts; no better physick for such parties, then to fast.* *Hildesheim spicil. 2.* to this of hunger adds, *often baths, much exercise and sweat,* but hunger, and fasting, he prescribes before the rest. And 'tis indeed, our Saviour's Oracle, *This kinde of divel is not cast out but*



by fasting and prayer, which makes the fathers so immoderate in commendation of fasting. *As hunger, saith Ambrose, is a friend of virginity, so is it an enemy to lasciviousness; but fulness overthrowes chastity, and fostereth all manner of provocations.* If thine horse be too lusty, Hierome adviseth thee, to take away some of his provender; by this meanes, those Pauls, Hillaries, Antonies, and famous anchorites, subdued the lusts of the flesh; by this means, Hilarion *made his asse, as he called his own body, leave kicking,* (so Hierome relates of him in his life) when the divel tempted him to any such foule offence. By this means, those Indian Brachmanni kept themselves continent; they lay upon the ground covered with skins, as the Redshanks do on hadder, and dyeted themselves sparingly on one dish, which Guianerius would have all young men put in practice; and if that will not serve, Gordonius *would have them soundly whipped, or to cool their courage kept in prison,* and there fed with bread and water, till they acknowledge their error, and become of another minde.” — — — — —

“Wine must be altogether avoided of the yonger sort. So Plato prescribes; and would have the magistrates themselves abstain from it, for examples sake, highly commending the Carthaginians for their temperance in this kinde. And ’twas a good edict, a commendable thing, so that it were not done for some sinister respect, as those old Ægyptians abstained from wine, because some fabulous poets had given out, wine sprang first from the bloud of the gyants; or, out of superstition, as our modern Turkes, but for temperance, it being *animæ virus et vitiorum fontes*, a plague it self if immoderately taken. Women of old for that cause, in hot countries, were forbid the use of it; as severely punished for drinking of wine, as for adultery; and yong folks, as Leonicus hath recorded, *Var. hist. l. 3. cap. 87, 88.* out of Athenæus and others; and is still practised in Italy and some other countries of Europe and Asia; as Claudius Minos hath well illustrated in his comment on the 23 embleme of Alciat. So choyce is to be made of other dyet.

#### EXERCISE NEGLECTED BY FEMALES.

IN connection with the subject of Calisthenics, treated of in our last number, we lay before our readers some remarks from a correspondent, respecting the sufferings brought on in a highly gifted female, by a neglect of suitable bodily exercise.

“The subject assumes a still greater importance when the intellectual powers are unfolded at a very early age. The very affection of the misguided parent then becomes the certain nurse of premature disease and death. The delighted parents are sedulously disposed to furnish every means to hasten the growth of the tender bud of promising genius, at the expense, or total neglect of the physical powers of the body, which it is destined to inhabit, during its earthly sojourning; and, alas! in many instances, how short has been the journey to the world of

spirits, through feebleness mainly caused by erroneous tenderness of this nature. Such was the case with that peculiar instance of mental precocity *Lucretia M. Davidson*, whose early death is to be deplored by every lover of piety and genius. Had she been more wisely directed in her early habits, it is more than probable she might have lived a brilliant ornament to her sex and her country. The writer was, in 1816 and 1817, acquainted in the family, and had frequent opportunities of conversing with the bright and amiable *Lucretia*. But little, if any regard was paid to her physical education; a subject of more especial importance in persons like her, who are endowed with high intellectual powers; their mental delights very naturally preventing that very attention to muscular exercise which their health demands.

“That all this is true, may be gathered from her memoirs; instance the intense interest she took in the reading of a poem, or a new book; so much so, ‘*she has often forgotten her meals;*’ and, ‘at a neighbour’s house in the morning, standing in the library, so absorbed in her book, that the darkness of the coming night first reminded her she had forgotten her meals.’ Now, with such habits, and it is evident that all is not told, not to have fallen into the incipient stages of disease, would have been a miracle; because it was transgressing the laws of nature, as they affect our material powers of action.

“Thus perished a martyr to the love of intellectual pleasure; or rather to a misguiding parental fondness for a remarkably promising genius. To the name of the lovely *Lucretia* may be added many more besides *Kirke White*,—as a *Huntington*, a *Thatcher*, and a *Winchel*! All, humanly speaking, might have had a longer life, had they been taught how to obey the immutable laws of nature. These laws will not relax one iota in favour of piety, learning, or genius; neither ought they to be impugned. Whether we be performing the acts of piety or profanity, if they are transgressed, the effects must be borne; and to him who does violence to his own nature, whether he be on an errand of mercy or of death, the consequences are certain. There can be no suspending of these laws, but by His immediate act who constituted them; and we are not warranted to expect a miracle in favour of our supposed importance, or the goodness of our intentions.

“It was from the brilliancy and sensitiveness of *Lucretia’s* mind, contending with the first stages of disease in her young frame, which caused her presentiment of death to be expressed in her fifteenth year, and which was too fully, and too sadly fulfilled.”

‘Thou little sparkling star of even—  
Thou gem upon an azure heaven!  
How swiftly will I soar to thee,  
When this imprisoned soul is free!’



## SLEEPLESSNESS.

WE extract from a recent work, "*The Philosophy of Sleep*,"\* the following judicious remarks on that distressing condition of the system marked by an inability to sleep; when through the dreary watches of the " stillest night, with all appliances and means to boot," repose is solicited in vain, and the individual rises in the morning even more exhausted than when he retired, in hopes of rest, on the preceding evening.

The work to which we are indebted for this article is one of very great interest. It is written in a pleasing style, with a sufficiency of anecdote to arrest the attention of even those who read merely for amusement; whilst they who seek for instruction will find in the doctrines which it inculcates as to the nature and phenomena of sleep, and in the directions it lays down for obtaining sound and refreshing slumber, nearly every thing that need be said in relation to these important subjects.

"Sleep," remarks the author, "takes place as soon as the sensorial power which animates the mind, the volition, and the organs of the senses, is exhausted; and this exhaustion, under common circumstances, occurs at our ordinary hour of going to rest, or even sooner, if any thing, such as heat, monotony, fatigue, or food, happen to diminish it. But the Sensorial power may be increased by various means, as in cases of physical suffering, or excited imagination, and consequently, is not expended at the usual time. In this case, the person remains awake, and continues so till the period of its exhaustion, which may not happen for several hours after he lies down, or even not at all during the whole of that night. Now, whatever increases this power, whether it be balls, assemblies, concerts, grief, joy, or bodily pain, is prejudicial to repose. By them, the mind is exalted to a pitch of unnatural action, from which it is necessary it should descend before it can roll into the calm channel of sleep. Whatever stimulates the external senses, however slightly, may prevent sleep. Thus the ticking of a clock has this effect with very sensitive people (when unaccustomed to it,) although with others it has the opposite effect; and a candle burning in the chamber is attended with the same result. Even when the eyes are shut this may take place, for the eyelids are sufficiently transparent to convey the rays of light to the retina. For the same reason, the light of day peering in at the window, may awake us from slumber, without the intervention of any other circumstance. It is said that Napoleon could never sleep if exposed to the influence of light, although, in other circumstances, slumber appeared at his bidding with surprising readiness.

\* "*The Philosophy of Sleep*," by Robert Macnish, author of the "*Anatomy of Drunkenness*," &c. Glasgow, 1830.

Certain stimulating agents, such as tea or coffee, taken shortly before going to bed, have often the effect of preventing sleep. I would impute this to their irritative properties, which, by supplying the nervous system with fresh sensorial power, enable it to carry on uninterruptedly all its functions longer than it would otherwise do, and consequently prevent it from relapsing into slumber at the usual period. Any uneasy bodily feeling has the same effect—both preventing the accession of sleep, and arousing us from it when it has fairly taken place. Thus while moderate fatigue induces slumber, excessive fatigue, owing to the pain and irritation it necessarily occasions, drives it away. Cold is most apt to induce sleeplessness when it is partial, and only affects one organ at a time, especially the feet; for when general and very intense, it sometimes has the opposite operation, and gives rise to drowsiness. Sleeplessness is sometimes produced by a sense of burning heat in the soles of the feet and palms of the hands, to which certain individuals are subject some time after lying down. This seems to proceed from a want of perspiration in those parts, owing, in general, to a bad state of the digestion. Mental emotions, such as anger, joy, sorrow, love, or deep study, are unfavourable to repose. If a man, as soon as he lays his head upon the pillow, can manage to get rid of his ideas, he is morally certain to fall asleep. There are many individuals so happily constituted that they can do so without any effort: so far from being tortured by intrusive thoughts, their ideas take flight without ceremony, and do not visit them till they are required on awakening. It is very different with those whom an excess of care, imagination, or study overwhelms with its burden. The sorrowful man, above all others, has the most need of sleep; but far from breathing its benignant influence over him, it flies away, and leaves him to the communionship of his own sad thoughts.

“*His slumbers—if he slumbers—are not sleep,  
But a continuance of enduring thought.*”

It is the same with the man of vivid imagination. His fancy, instead of being shrouded in the silence of sleep, becomes more full of imagery. Thoughts, in a thousand fantastic forms, pass through the mind, whose excessive activity spurns at repose, and mocks all the endeavours of its possessor to reduce it to quiescence. Great joy will often scare away sleep for several weeks successively, but in this respect it is far inferior to grief; a fixed attack of which has been known to keep the sufferer awake for many months. Those who meditate much, seldom sleep well in the early part of the night: they lie awake perhaps for two or three hours after going to bed, and do not fall into slumber till towards morning. Persons of this description often (very improperly) lie long in bed, and are reputed lazy by early risers; al-



though, it is probable, they actually sleep less than these early risers themselves. Long continued study (particularly at night) is highly prejudicial to sleep. Boerhaave mentions, that on one occasion, owing to this circumstance, he did not close his eyes for six weeks.

With regard to the treatment of sleeplessness, a very few words will suffice: in fact, upon this head little more can be said, than a recommendation to obviate the causes from whence it proceeds, and the effects naturally disappear. I may mention, however, that where there is no specific disease, either of body or mind, to which the want of sleep can be imputed, the person should keep himself in as cheerful a mood as possible—that he should, if his strength permits, rise early and take such exercise as to fatigue himself moderately. Studious men ought to avoid late reading; and on going to bed endeavour to abstract their minds from all intrusive ideas. They should strive to circumscribe their thoughts within the narrowest possible circle, and prevent them from becoming rambling or excursive. The more the mind is brought to turn upon a single impression, the more closely it is made to approach to the state of sleep, which is the total absence of all impressions.

In some cases of restlessness, sleep may be procured by the person getting up and walking for a few minutes about the room. It is not easy to explain on what principle this acts, but it is certain that by such means sleep sometimes follows, where previously it had been solicited in vain. It is a common practice with some people to read themselves into slumber, but dangerous accidents have sometimes arisen from this habit, in consequence of the lighted candle setting fire to the curtains (or covering) of the bed. A safer and more effectual way is to get another person to read; in which case sleep will very generally take place, especially if the subject in question is not one of much interest, and read in a dry, monotonous manner. When sleeplessness proceeds from the heat of the weather, the person should lie very lightly covered, and let the air circulate freely through his room.—When it arises from a burning in the soles or palms, these parts should be bathed with cold vinegar and water, both before going to bed and during the existence of the heat; which usually occurs two or three hours after lying down. Attention must also be paid to the stomach and bowels, as this species of sleeplessness generally proceeds from a disordered state of these organs. (Hence, intemperance in eating and drinking—all indigestible articles of food, and above all things late suppers should be avoided.)

An easy mind, a good digestion, and plenty of exercise in the open air, are the grand conduces to sound sleep;—and, accordingly, every man whose repose is indifferent, should endeavour to make them his own as soon as possible.

## CHINESE WOMEN.\*

FEMALES in China do not hold that rank, or enjoy those privileges which in more cultivated nations, are conceived to be their due. The Chinese women are generally very ignorant, their instructions being principally in domestic affairs. A learned lady is so uncommon, that her attainments are a theme of admiration; she is immortalized in odes, and her fair resemblance magnificently illuminated on fans, screens, &c. for the admiration of posterity. The poorer classes are engaged in various menial offices, while those of rank employ their time in music, *smoking*, and *other accomplishments*. A lady of fashion is of course supposed guiltless of any manual labour, and consequently, the nails are permitted to acquire an enormous length, particularly that of the little finger. These ladies smoke much, and their pipes, usually formed of slender bamboos, the bowl of silver, or white copper, and mouth-piece of amber, or valuable stone, are in many instances singularly elegant. The pieces of bamboo used for the stems, are valuable according to the regularity and beauty of the wood, the evenness of the joints, and clearness of the bore. For those in which these various excellences are in great perfection, high prices are given.

Music is a favourite recreation, and guitars of various kinds, with other musical instruments of extraordinary shape and tone, are indispensable appurtenances to the boudoir of a Chinese belle. In such trifling employments, the life of these imprisoned beauties glides away with little variation, while that of the lower classes, is one perpetual scene of labour and exposure. They perform not only all those offices which are assigned to them in other countries, but on them and their children principally devolves the task of navigating the multitudes of small boats which cover the Chinese rivers. They are the moving power of these floating houses, for such in fact they are; born and dying in them, never living on shore, and possessing nothing but their boats and the contents. The women, from the continual exposure to sun and wind, become very dark, lose all that soft listlessness of expression, and delicacy of form, for which the higher classes are distinguished, and resemble in their exterior another people. They acquire masculine strength and manners, and from early habit become perfectly inured to the laborious occupation of rowing or sculling the heavy boats in which they live.

Women of the poorer classes show themselves without the least reserve in all public places, but no female whose means permit it, ever goes abroad except in a palanquin or sedan chair, most of which are furnished with curtains, which effectually conceal the occupant. In fact, so few of the Chinese women have any pretensions to personal beauty, according to *our* idea of it, and those who have, are so covered with paint, that, further than as objects of curiosity, they have few attractions for a foreign eye. The hair is always remarkably neat, generally very long and abundant, and dressed in a most elaborate manner, ornamented with gold or silver bodkins, and flowers, such as the Indian jasmine, which are delightfully fragrant, and disposed with much taste and effect.

Those who are *blessed* with the celebrated small feet,† invariably outrank the other females of the family, who are unhappy enough to have their extremities flourishing in a state of nature. The custom of compressing the feet, which has so long been supposed to originate in the jealousy of Chinese husbands, is, in reality, but in imitation of a certain queen of China,‡ who, being ordered to bind up her feet in the smallest possible compass, to please

\* Wood's Sketches of China.

† Called by the Chinese, the "Golden lilies!"

‡ During the period that this vast empire was divided into many petty states, governed by *Kings*.



the fancy of her lord, was, of course, immediately imitated by the ladies of her court, and it thus became a *standing* custom.

The excess to which the compression is carried by many, is perfectly wonderful. Some of the females are so mutilated by this horrid custom, as to be unable to walk any considerable distance; and when compelled to make the effort, which is painful and difficult, they find a stick, or the shoulder of a servant maid, a necessary support.

The revulsion of blood to the feet, when the bandages,\* which confine the limb are removed, is said to be perfectly insupportable; and no less painful is the unnatural confinement of the growing limbs of young children, who suffer this inhuman torture for the sake of fashion. We are informed, that it is necessary to watch them closely during growth, as the pain they endure from the bandages, frequently induces them, when unobserved, to tear them off, in order to obtain relief. A sister who possesses a pair of these miserable looking feet, enjoys, as we have observed above, a higher rank in the family, in consideration of such insignia of fashionable pre-eminence. The effect of the process is found to be a premature appearance of age, and decrepitude, which is materially aided by marriage, contracted at a very early age. Those whose feet have not been subjected to this operation, are observed to fail sooner, it is true, than the females of temperate climates, but preserve their youthful appearance long after the charms of their envied companions are faded.

The size of these curious feet varies from four inches to the usual length of the female foot, as in some, from carelessness, they have no impediment presented to their growing in length, and are only very much *compressed*. Those on which the bandaging has been carefully performed, are scarcely any longer than when first confined. The toes are turned under the sole, and the point of the foot is terminated by the great toe, which alone preserves a resemblance to the original form.

Numbers of poor women, who have been reduced in circumstances, are hourly observed in the streets, lamed and tormented, by these only remaining badges of their former rank, and many of them scarcely covered, and all suffering from the accumulated miseries of want and deformity.

We have heard Chinese fathers speak of this custom in terms of reprehension, but urged the prevalence of the custom, and the ridicule to which those who neglect it are exposed, as an excuse for its continuance.

What better reasons, we may ask, can be urged in favour of the absurd, cruel, and unsightly practice of tight corseting, so general among our American females?

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#### PROFESSOR STUART'S ESSAY.

THIS Essay, from the pen of the distinguished professor of sacred literature, in the Theological Seminary, Andover, is in reply to the prize question, proposed through the secretary of the American Temperance Society, "Whether the use of distilled liquors, or traffic in them, is compatible, at the present time, with making a profession of Christianity?"

The question is one of uncommon interest, and deserving of the serious consideration of every member of a christian community; as such it has been

\* The tales of iron shoes being employed in compressing the feet, are mere fictions. Bandages, very similar to those of surgeons, are the only means used for the purpose.

entered upon and discussed by the present writer. We feel persuaded, that whatever doubts individuals may sincerely entertain as to the impropriety of using and vending intoxicating liquors of any description, they will be completely dispelled after an impartial perusal of the clear, candid, and convincing arguments which are adduced in the essay before us.

Professor Stuart defines intoxicating liquors, and we think with great propriety, to be "liquors which, when drunk in the ordinary quantity that men desire or need to drink in order to quench thirst, will produce a greater or less degree of intoxication." He then proceeds to the question; In what light is the use of such liquors to be viewed?

"Two inquiries, apparently distinct at first view, may be made relative to this topic. 1. Is the *free use* of intoxicating liquors plainly and certainly forbidden? 2. Allowing this, do the Scriptures, nature, and the interest of society require us to abstain *altogether* from the use of them?"

On the first of these questions it is unnecessary to enter into the evidence brought forward by our author; every one who has studied the Scriptures must be aware that they altogether prohibit intemperance in every form and degree.

"It is easy to perceive, however, "observes the author," that while most persons will not only allow this, but also that such a prohibition is altogether expedient and proper, still there are not a few, who plead that this does not at all decide the question, whether the use of spirituous liquors, i. e. the habitual or occasional use of them, merely for the purposes of refreshment or pleasure, may not be lawful and proper. A decision that intemperance is sinful, is of little avail therefore with them, in order to settle the dispute, whether the use of wines and ardent spirits may not be allowable, within such limits as they may deem expedient."

In order to understand correctly the scriptural precepts and practices in relation to the moderate use of intoxicating liquors, a knowledge of the stimulating drinks made use of by the Hebrews is necessary. There were, as the professor has shown, 1st, *Pure unadulterated wine*—the simple fermented juice of the grape, "of which it was somewhat difficult to drink a quantity sufficient to produce any degree of intoxication." 2d, *Mixed or medicated wines*—wines in which were infused intoxicating drugs or stimulating aromatics, and capable of producing intoxication, "when drank only in moderate quantities." 3d, *Strong drink*, (*shekhar*)—a term which included all the various kinds of strong liquors, made by the Hebrews out of honey, grain, dates, and other fruits, but without distillation. Once it seems to signify a strong kind of wine, viz. in Num. xxviii. 7. Now in relation to these drinks, it appears plainly, from an investigation of the scriptures, that;—

"The temperate use of wine, *in its natural state*, was common among the Hebrews, and was not prohibited except in certain cases. The drinking of pure wine to such excess as to produce intoxication in any degree, all banqueting, revelling, etc. was strictly and every where prohibited, under penalties of the most awful nature. The use of intoxicating liquors, i. e., *medicated wines* and *strong drink* (*shekhar*) is every where spoken of with discouragement and disapprobation; one solitary case only excepted, which



has reference to a day of thanksgiving, when the tithe of fruit and produce of the land was presented before the Lord. The *moderate* use of strong drink, even on this occasion, is, of course, to be understood, from the spirit of all the precepts in the Bible, which have a relation to this subject."

The particular cases referred to, in which total abstinence was enjoined from wine or strong drink, are those of "the leading classes of men in their government, in their religious services, and in practical piety. Priests, kings, and princes, i. e. magistrates, and Nazarites, as such, and in the appropriate discharge of their duties, were to practice rigid and total abstinence from wine and strong drink. And if," adds the professor, "with more light and more motives to caution and abstinence, at the present day, we could even achieve so much as this, we might hope that the motto inscribed on some of our country's standards, (*esto perpetua—be perpetual*,) would prove to be an appropriate one; and that the religion of Jesus would be saved from much false zeal, much hypocrisy, and many a foul disgrace."

Our author next inquires, "Whether and how wine and strong drinks among us, differ from those which existed among the Hebrews?" The fact that the Hebrews had no distilled spirits is pointed out—from this it is justly inferred, that even their mixed wines and strong drink were far inferior in point of strength to the ardent spirits in common use at the present day. With respect to the *wines* of Palestine; he says:—

"What the simple wine of Palestine was, we have no reason to doubt. It was the mere juice of the grape, fermented and purified. This, of itself, could never have been a very strong liquor; at least, scarcely any kind of grape will, of itself, make a strong liquor. In its highest state, it comes far short of what we call ardent spirit. Indeed, it cannot be properly ranked under the denomination of an intoxicating liquor, in the usual sense of this appellation. But what is the fact, in regard to the wines of our own country? I mean, of course, such wines as have been, and still are, the most common among us.

"It does not seem yet to be generally known in our community, notwithstanding the efforts that have been made to circulate a knowledge of the fact, that a late analysis of spirituous liquors and wines, by Mr. Brande, one of the most celebrated practical chemists in Europe, has shown that brandy, rum, whiskey, and gin, are *more than one half alcohol by measurement*. It created great surprise, even among chemists, to learn that Madeira, Port, and Currant wines *contain nearly one quarter part of alcohol*, i. e. that they are nearly one half as strong as brandy and rum; and that Sherry, Lisbon, and Malaga wines *approach very near to the same standard*. It follows, therefore, that a man in drinking a full bottle of the stronger wines, uses *nearly as much alcohol as is contained in a pint of brandy*, or what is equivalent to a *pint of ordinary rum*. Even Claret and Champaign are *about one quarter part as strong as brandy*. Now it is perfectly certain, that wine in its natural state (as it was in Palestine,) never contains any thing like such a proportion of alcohol. I have no means of ascertaining with precision, the strength of all the natural wines. No doubt there may be some difference, in the produce of different soils and of different countries. But the native strength of grape-liquor, in most cases, may safely be regarded as less than half of its strength as it commonly appears among us. It is now generally known, that the higher wines are all mixed with alcohol, to keep them from souring, and to preserve them for a long period during and after their transportation.

"This is a subject which ought to command the attention of all the public guardians of health and safety. But above all, Christians ought to be alive to the evils and dangers of it. It is now too well known to admit of any proper contradiction, that *by far the greater part of wines in this country are artificial, and of these most are absolutely poisonous*. How such wines compare with the natural and pure ones of Palestine, need not be insisted on. It is enough to make a simple statement of the subject; for no intelligent reader can possibly mistake the bearings of it upon our question.

"Such is the result deduced from comparing our *ardent spirits* and *wines* with the *strong drink* and *wines* of the Hebrews. The way is now fairly opened, therefore, to consider our duty in respect to the use of them.

"In regard to *ardent spirits* or *distilled liquors*, there can be no rational doubt, if the appeal be made to the Scriptures, concerning the *habitual use* of them in any way. We have seen that the Hebrew had permission to use his strong drink only once in a year, on a day of public thanksgiving. We have also seen, that our ardent spirits is more intoxicating than the strong drink of the Hebrews; and consequently that there is a still more cogent reason why we should abstain from it. Again; we have seen that *mixed wine*, i. e. wine which has been mingled with stimulating substances, is always, and without exception, spoken of with unqualified disapprobation. Now as this was the only intoxicating drink among the Hebrews which even tolerably compares with our ardent spirits in respect to strength, we are of course brought to the conclusion, by reasoning from analogy, that ardent spirit cannot be a lawful drink for us.

"Thus much, then, for *strong drink* and *ardent spirits*. But *what is our duty in respect to wines? Is the case equally clear in regard to them?* It is in fact almost equally clear in respect to some of them, as they exist among us. It is plain enough, as I have already conceded, and do fully concede, that pure simple wines, such as consist of nothing more than the juice of the grape, may be lawfully used *to a moderate extent*. And surely none can plead with propriety, that it would be lawful to go beyond this. And if it be asked, what is meant by a moderate extent; the answer is easy. It is such an extent, and only such, as will keep one entirely within the bounds of sobriety and temperance. We must not advance one step into the region of intoxication. But where are such pure and simple wines to be had? Not at present in our country; I mean merely, that there are not enough of them now to be had among us, to be taken into the account, as an important part of it, in settling the great question before us. The future state of our market, or the indigenous culture of wines, may alter this state of things. But until it is altered, great difficulty lies in the way of countenancing the habitual use of any wines; although all of them are not to be objected to on the ground of being intoxicating drinks. Our present wines, I mean nearly all such as stand on the list of more common and fashionable use, are almost wholly of a different character from those of Palestine. What that character is, has already been shown. The most of those which are called the *better sort of wines*, are at least *nearly one half as strong as brandy*; and almost all which are saleable to any extent, are at least *nearly one third as strong as brandy*."

After pointing out the fact that artificial wines, in imitation of the pure imported wines, are manufactured to a considerable extent in our large cities, it is added, (p. 33).—

"The reader will clearly perceive, with all this explanation that the question about the lower wines, such as are no stronger than cider, or not so strong, is not at all the object at which I aim in this discussion. The principal objection to them is not so much one of a *moral* nature as of a *physical* one. Most of them among us are soured, or are artificial and impure, and



therefore utterly unfit for use. All intelligent physicians, so far as I know, are now united in saying, that water is the best and most healthy of all drinks, and that wines can never be regarded in the light of a *necessary* of life, but only as a luxury, or as a medicine. Admitting this, we might argue that it is far safer for most persons to let all wines alone, and better for health in general; and I cannot doubt, that this is strictly true. But then, expediency on this ground, is a very different thing from expediency on a *moral* ground."

The moral objections to the use of intoxicating liquors, drawn from their effects upon the human system, are next considered, and the author comes to the final conclusion, "*that the use of intoxicating liquors is as evidently forbidden by God in his arrangement of our natures, as in the volume of his Revelation.*"

That portion of Professor Stuart's Essay, which treats of the effects of ardent spirits, upon the health of the system, reminds us strongly, both in the language and arguments, of the lectures delivered by Mr. Graham, in this city, between whom and the author there is a striking community of sentiment.

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#### CORPORATION GORMANDIZING, &c.

In introducing the following article, from the "Oracle of Health," to the notice of our readers, we shall merely remark, that it is left to their discernment to discover, whether the remarks of our transatlantic contemporary can be applied to any similar observances among our good citizens on this side of the water.

Fond ourselves of good eating and drinking, when it comes honestly before us, we feel no repugnance to offer allusions, inuendoes, or whatever else they may be called, on so delicious a subject, when we can throw out a beneficial hint to a fellow traveller in the high road of life; but, unfortunately, so remarkably prevalent is the love of gluttony and feasting, that one is almost ready to conceive, that man is endowed with an immortal thinking mind only to invent high-flavoured sauces, and to consult what dishes are most pleasing to his palate; a luxury of invention is employed to banish plain viands from their tables, and the most pernicious compositions of strong wines and destructive spices substituted in their stead. Alas! inhospitable men! they poison their guests, and think they do them a favour.

When the business of a parish is to be settled, a public feast is to be provided; when the bounds of a district are to be determined, a public feast is ordered; when the Livery attend upon their Mayor, an eating match is appointed, and the Island of Ascension, so remarkable for turtle, wafts its groans across the Atlantic to Guildhall; and when the governors of public charities meet together, dainties are prepared, over which public benevolence may be properly digested; in short, nothing is celebrated, nothing is performed, nothing is said or sung, there is neither loyalty nor patriotism, public spirit, charity, nor harmony, unless the table be plentifully and substantially decorated with eatables and drinkables, the produce of every climate. There is something peculiarly grateful in sitting down to a good English dinner; but we strenuously oppose the idea of a man's philanthropy being measured by the capacity of his stomach.

But, as the "right end of life is to live and be jolly," we do not think we

should much disoblige our numerous eating and drinking friends by the following

### NUTRITIVE MAXIMS AND REFLECTIONS.

Temperance is the best physic.

The whole soul and body of a *veritable* gourmand, that is, one who is remarkably attached to his trencher, is concentrated on what he is going to have for his dinner. On this momentous repast, his undivided attention is rivetted; it is absolutely requisite therefore, that all who are invited to be present at the ceremony, should be punctiliously punctual; and it is considered equally a breach of good manners to arrive too soon as too late, particularly among homely people, where the mistress of the house has the good sense to superintend the details of the kitchen; to keep people waiting for you, beyond the appointed time, is the surest way to spoil a good dinner. Hence an intelligent gourmand always sits down to the table the instant the clock strikes, and shuts the door against all intruders.

It is convenient to dine late, because then the whole mind may be directed to the plate; the business of the day may be forgotten in the occupation of the knife and fork; after which retire to rest.

A real gourmand would rather fast, than be compelled to eat a good dinner in a hurry. Five hours is a reasonable enough length of time, where the table is well manned and the fare rich and abundant.

Some people, when at table, apprehend a calamity if the salt-celler be upset, and if the number thirteen be present. The consequences of this number are to be feared when there is only enough for twelve. As regards the salt-celler, the essential point is its falling into some good dish and spoiling it.

Ladies, who every where else constitute the charm of society, find themselves out of place at a dinner of gourmands, where the attention, which does not then admit of being divided, is entirely directed to the furniture of the table. It is also on these important occasions that the most stupid goose carries the ascendant over the most lovely woman: but after the nuptial wine and the coffee, they will resume all their prerogatives.

An article strictly obligatory on all guests, is never to slander the person at whose table they dine; and this holds good for a length of time, proportionate to the quality of the feast. For an ordinary dinner the term is usually eight days; but it can never exceed six months, after which, according to Monsieur Aze, a celebrated French Gastronomer, the tongue may resume all its powers.—*Almanach des Gourmands*.

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In the year 1682, Sir Henry Blunt died, in Hertfordshire, at the advanced age of 90. It is related of this gentleman, that he transferred his estate, with the inheritance, producing between four and five hundred pounds per annum, to Sir John Harpur, of Derbyshire, on condition that he should receive an annuity of £1,000 for life. The temptation on the part of the latter, seems to have arisen from the character of Blunt, who was ardently fond of travelling, and not less so of the bottle, two propensities which promised a speedy and profitable termination of the annual payment. Blunt, sensible of the advantage he had gained, determined to lead a new life, and became one of the most temperate of men, and actually received £40,000 for his inheritance. "This," says Langly Curtiss, in his *Mercury*, "may serve for advice to all debauchees, to become sober and temperate, if it were only to preserve their lives."

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*One Effect of Steam.*—The Liverpool and Manchester steam coaches have, we are told, driven fourteen horse coaches off the road. Each of the horse coaches



employed twelve horses—there being three stages and a change of four horses each stage. The total horses employed by these coaches was, therefore, 168. Now each horse consumes on an average, in pasture, hay, and corn, annually, the produce of one and a half acres; the whole would thus consume the produce of 251 acres. Suppose, therefore, “every man had his acre,” upon which to rear his family, which some politicians deem sufficient, the maintenance of 252 families is gained to the country by these steam-coaches. The average number of families is six, that is, four children, and father and mother. The subsistence of 1,512 individuals is thus attained.

## WILSON'S AMERICAN ORNITHOLOGY,

*With Seventy-six Splendid coloured Engravings.—With a Life of the Author, by George Ord, Esq.*

The expensiveness of the first edition of this splendid work having confined its circulation to a very few of the more opulent class of society, the subscribers have been induced to publish an edition in such manner that it may be sold on more moderate terms.

The original engravings, executed under the eye of Wilson, after a careful examination and retouching, where requisite, by that distinguished artist, Lawson, have been employed in this edition; and the impressions are quite equal to those of the original. Their elegance and fidelity to nature have been universally acknowledged. Especial care has been taken in regard to the colouring, and in this department, competent judges have pronounced this edition *superior* to the original.

On the value of well-coloured delineations in books of natural history, particularly in this, which describes the most beautiful and diversified branch, it is not necessary to dilate. Such embellishments address the understanding through the medium of the eye, more forcibly than any language, even though the writer should be imbued with the spirit of delight which glows in the page of Wilson—the great American Ornithologist, who, undaunted by peril, and unshaken by difficulty, plunged into our untrodden wilds, and threw himself, as it were, into the very bodies of their winged inhabitants, to learn their instincts. This laborious, but to him delightful task, the *Biography of American Birds*, he has accomplished with so much liveliness, accuracy, and enthusiasm, that it is scarcely possible to read his work and not be attracted to the study of nature, and penetrated, to use his own language, “with the power, wisdom, and beneficence of THE CREATOR.”

The letter press is comprised in three volumes, 4to. or Royal 8vo. and printed on a superior paper, made expressly for this work. The original text of Wilson has been carefully followed, and some valuable additions, in the form of notes, are added. The whole being arranged scientifically, under the direction of George Ord, Esq.

It may be proper to add that only five hundred copies of this edition have been printed, and as it is not probable another edition will be published for many years, an early application will be necessary.

COLLINS & CO. Maiden Lane, New York.

HARRISON HALL, No. 16 Arcade, Philadelphia.

N. B. A few copies of the *Life of Wilson* have been printed separately, and are for sale as above.

THE JOURNAL OF HEALTH, at \$1.25 per annum, and the JOURNAL OF LAW, at \$1.50 per annum, are both published on the second and fourth Wednesdays of every month, at 108 Chesnut Street, Philadelphia. Postage on these Journals same as on newspapers in general. No extra postage on the covers.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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**NO. 14. PHILADELPHIA, MARCH 23, 1831. VOL. II.**

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It is painful to observe the mistaken notions so generally prevalent, respecting the nature and characteristics of genius. Accidental and adventitious traits are constantly confounded with fixed peculiarities, and we at last bring ourselves to look on a great author, as a being doomed to endure bodily distress, and mental anguish, by way of atonements to the common herd, for his lofty intellectual endowments, and as predestined conditions for the successful display of his talents. All this is a distorted view of human nature; it is not a necessity imposed on us by an allwise Providence, who, in creating man "sufficient to have stood, though free to fall," certainly never intended that they, in whom the high capacious powers of mind are most conspicuous, should most readily fall below the even line of correct judgment, and of cheerful feelings. The fact is, that we deify genius, and administer to it all manner of abominations; we make it drunk with its success, and then inconsistently wonder at its vagaries, and the tricks which it plays before high heaven. What, though Tasso was treated as a maniac, and Dante driven from his country, and left a prey to the darker passions of hatred and revenge against a rival faction, we find that the Mantuan bard passed his days in quietness and peace, enjoying the favour of Augustus, and the regards of his brother poets; and that Ariosto, who sang of knightly deeds, and lady's love, was, for the most part, animated and content—living, with the exception of some passing clouds, in the sunshine of court-favour, and still more amid an ardent admiration of his genius on the part of the people, including even the peasant and the robber. In our own day, we have had an opportunity of seeing the contrasted characters and lives of Scott



and Byron, both endowed with lofty genius and varied feelings. Though we deplore the aberrations from right, and the misfortunes of the latter, we cannot, in a spirit of true philosophy, regard them, as some would persuade us to do, in the light of the concomitants, so much as the accidents of genius—accidents which have appeared in other men, not thus distinguished, but in whom perversities of disposition, and disregard of worldly prudence, and be it said, without cant, of common morality, have brought on themselves the like misfortunes and unhappiness. The life of Scott shows us, that adherence to all the usages of society—a discharge of the routine of business, and indulgence in the purest domestic affections, have not interfered with the most prodigal display of versatile genius, and the most prolific labours of the pen. Imagination in him has not been deadened, or oppressed, by the realities of life. Scott's life is then a condemnation of that of Byron.—But are there no extenuating circumstances, which should lead us, even were we to sit as severe judges, to palliate, if not forgive, the flagrant errors of the noble poet? There are indubitably numerous ones; but we cannot in this place even advert to all of them. Two important qualifying circumstances are, first, the strong passions, predispositions to excess, which he inherited from his parents; and, secondly, an education so imperfect, that these innate propensities were fostered into pernicious action, rather than restrained, or at least counteracted, by the encouragement of more amiable feelings. Pass we for the present, to a notice of the oversight by men of genius, and those who sit in judgment on their characters, of the influence of physical causes on the mental constitution. The fact of such influence is felt at the moment, but the prolonged operation, and remote effects, are too readily lost sight of. Our present illustrations will be drawn from Lord Byron's mode of living in Italy. In one of his letters from Venice, Feb. 1st, 1819, Lord Byron says,\*

“Within this last fortnight, I have been rather indisposed, with a rebellion of stomach, which would retain nothing, (liver, I suppose,) and an inability, or fantasy, not to be able to eat of any thing with relish, but a kind of Adriatic fish called scampi, which happens to be the most indigestible of marine viands.”

The writer seems to be satisfied with the explanation of his liver, being in fault; whereas, in truth, his stomach failed him, on account of his nocturnal vigils and excesses, not indeed of the table, but something worse. Two years before, (1817,) he wrote, also from Venice, that he was unwell, and adds:—

“Sitting up late, and some subsidiary dissipations, have lowered my blood a good deal; but I have at present the quiet and temperance of Lent before me.”

He afterwards speaks of his having a slow fever, which he describes, and perhaps with reason, as endemic, at Venice; but he does not lay any stress on his continued sensual indulgences, as predisposing him to the attack of such a fever, and rendering his recovery slower. He felt sensibly enough

\* Letters and Journals of Lord Byron, &c. by Thomas Moore, vol. ii. Harpers, N. York, 1831.

the influence of this disease on his mind, when he wrote a short time afterwards to his publisher Murray.

"The third act [of *Manfred*,] is certainly d—d bad, and like the Archbishop of Grenada's homily, (which savoured of the palsy,) has the dregs of my fever, during which it was written. It must on no account be published in its present state."

He re-wrote this act in a style of acknowledged superiority over his first effort. The evils of his late hours, and nightly excesses, were measurably corrected by his regular exercise on horseback, which he thus describes: February 1818.

"Talking of horses, by the way, I have transported my own, four in number, to the Lido, (*beach* in English,) a strip of some ten miles along the Adriatic, a mile or two from the city; so that I not only get a row in my gondola, but a spanking gallop of some miles, daily, along a firm, and solitary beach, from the fortress to Malamocco, the which contributes considerably to my health and spirits."

Mr. Moore, after adverting to Lord Byron's wild life in Venice, gives it as his opinion, that "so far from the powers of his, (Lord Byron's) intellect, being at all weakened or dissipated by these irregularities, he was, perhaps, at no time of his life, so actively in the full possession of all its energies." The direct violence done to his mind, may not have been so perceptible at the moment; but the colouring which it received, is exhibited in the fact of his having then begun "*Don Juan*." He himself, also seemed aware of the necessity of reform, and of the incompatibility of his then course of life, with continued intellectual effort, when in a letter to Mr. Murray, a few months after that from which we began our extracts, and in which he spoke of his weak stomach, he writes as follows:—

"You ask me about my health: about the beginning of the year, [1819] I was in a state of great exhaustion, attended by such debility of stomach, that nothing remained upon it; and I was obliged to reform my 'way of life,' which was conducting me from the yellow leaf to the ground, with all deliberate speed. I am better in health, and in morals."

Lord Byron was ever in extremes. His gymnastic exercises were sometimes violent, and at others almost nothing. Very little food, at this time, sufficed him; and he preferred fish to flesh, for this extraordinary reason, that the latter, he said, rendered him ferocious. In a letter from Ravenna, to Mr. Murray, he says:—

"Why I do like one or two vices to be sure; but I can back a horse, and fire a pistol, 'without thinking, or blinking,' like Major Sturgeon. I have fed at times for two months together on sheer biscuit and water, (without metaphor;) I can get over seventy or eighty miles a day, *riding* post, and *swim* five at a stretch, as at Venice, in 1818, or at least I *could* do and have done it *once*."

At Ravenna, Lord Byron led a comparatively regular life, and enjoyed better health than at Venice. If occasional inroads were made on this latter, and his disposition betrayed at times a painful moodiness, the causes are generally explained in his letters and diary. The extracts which we shall make on this subject, will serve for warning and instruction to others than poets.



In his Diary of Jan. 6th, 1821, he asks:—

“What is the reason that I have been, all my-life time, more or less *ennuyé*? and that if any thing, I am rather less so now than I was at twenty, as far as my recollection serves? I do not know how to answer this, but presume that it is constitutional,—as well as the waking in low spirits, which I have invariably done for many years. Temperance and exercise which I have practised at times, and for a long time together, vigorously and violently, made little or no difference.”

Again he says, Feb. 2nd, 1821:—

“I have been considering what can be the reason why I always wake at a certain hour in the morning, and always in very bad spirits. I may say in actual despair and despondency, in all respects, even of that which pleased me over night. In about an hour or two, this goes off, and I compose either to sleep again, or at least to quiet. In England, five years ago, I had the same kind of hypochondria, but accompanied with so violent a thirst, that I have drank as many as fifteen bottles of soda water in one night, after going to bed, and been still thirsty—calculating, however, some loss from the bursting out and effervescence and overflowing of the soda water, in drawing the corks, or striking off the necks of the bottles, from mere thirsty impatience. At present I have *not* the thirst, but the depression of spirits is no less violent.”

Had his lordship made any inquiries into the causes of hypochondriacism, he would have discovered, that, as in his own case, late hours are of all others the chief sustaining one. If to his exercise and temperance, which he says he practised for a long time together, he had added regular sleep, he would not have waked in the morning with those miserable feelings which he speaks of. We never yet knew a person, from whatever motive of pleasure or study the practice proceeded, keeping late hours, who rose cheerful in the morning. This feeling of depression is most apt to be experienced by those endowed with a sensitive or nervous temperament, whose course of life is not distinctly laid out, and whose standing with the world in the career of ambition or fortune is yet doubtful. The first thoughts of such, on waking, are the uncertainty of their position,—the disappointments of yesterday, and the jealous fears of success for to-day. Excesses of other kinds will of course give additional power to the depressing agency of interrupted and procrastinated sleep.

Lord Byron, “in his hours of retiring to rest, was like his mother, always very late; and this habit he never altered during the remainder of his life. The night was at this period, as it continued afterwards, his favourite time for composition.”

So says Mr. Moore, in describing his mode of life in 1807; and of the correctness of the assertion we have abundant evidence in later years. At Newstead, Lord Byron was in the habit of sitting up until two and three in the morning. In London there was no amendment in this particular, to say nothing of other irregularities. At Milan, in the latter part of 1816, he often sat up all night in the ardour of composition.\* During his residence at Venice and Ravenna, he most generally borrowed from the night, for his pleasures and studies, that time which he gave in the day to sleep.

Shelly, when in the same house with Lord Byron at Ravenna, tells of his

\* Galt's life of Byron, Appendix.

accommodating himself to the hours of the latter. They would sit up until five in the morning—breakfast at two in the afternoon, and dine at eight in the evening. And the noble poet was surprised, forsooth, that he should awake in the morning despondent and often miserable! If any one is curious to experience the like sensations, he has only to keep these late hours and he will of a surety be gratified.---Let us see, next, how far the kind of regimen adopted by Byron, should make him the unequal character which we know him to have been. We shall discover that it was not so much the spirit of poetry as other kinds of spirit, which led him into fits of hypochondracism and man-hating. On leaving England after his separation from his wife, Lord Byron spent some months in Switzerland. At Diodati, his chosen residence “his system of diet was,” says Mr. Moore, “regulated by an abstinence almost incredible. A thin slice of bread, with tea at breakfast—a light vegetable dinner, with a bottle or two of Seltzer water, tinged with vin de Grave,—and in the evening a cup of green tea, without milk or sugar, formed the whole of his sustenance. The pangs of hunger he appeased by privately chewing tobacco and smoking segars.”

This may be called abstinence from nutritive food, but it is any thing rather than a temperate regimen—tea and tobacco, only tolerable when a man eats as usual, are deleterious articles to an empty and weakened stomach. At Milan, in October of the same year, he, as already mentioned, “often sat up all night in the ardour of composition, and drank a sort of grog made of Hollands and water—a beverage in which he indulged rather copiously when his muse was dry.\*” One is not surprised to learn that a short time after this he writes from Verona, “My health is very enduring, except that I am subject to casual giddiness and faintnesses.” “His breakfast,” says Mr. Moore, “which I found he rarely took before three or four o’clock in the afternoon, was speedily despatched, his habit being to eat it standing, and the meal in general consisting of one or two raw eggs, a cup of tea without either milk or sugar, and a bit of dry biscuit.” From Venice, where he led a life, we are afraid we must say, of unmixed profligacy, he thus advises his friend Moore, in a letter dated Jan. 28. 1817.

“The remedy for your plethora is simple—abstinence. I was obliged to have recourse to the like some years ago, I mean in point of *diet*; and with the exception of some convivial weeks and days, (it might be months, now and then,) have kept to Pythagoras ever since. For all this, let me hear that you are better. You must not *indulge* in ‘filthy beer,’ nor in porter, nor eat *suppers*. The last are the devil to those who swallow dinner.”

Most excellent advice, and well proved by an occasional aberration of his Lordship himself from his Pythagorean maxims. Before we give his record of such, let us hear him describe his dinner as thus, in his diary, at Ravenna, January 5th, 1821.

“Dined versus six of the clock.”—[He had risen late and waked dull and drooping.] “Forgot there was a plumb pudding, (I have added, lately, *eating* to my family of vices) and had dined before I knew it. Drank half a bottle of some sort of spirits—probably spirits of wine; for what they call

\* Galt. Appendix.



brandy, rum, &c. &c. here, is nothing but spirits of wine coloured accordingly. Did not eat two apples which were placed by way of dessert."

It was on the following day after this "generous potation," that he discovered his spirits were low, and getting daily lower; and that he told of his being all his life time so much *ennuyé*.—January 14th, his language is as follows:—

"Read Diodorus Siculus—turned over Seneca, and some other books. Wrote more of the tragedy. Took a glass of grog; after having ridden hard in rainy weather, and scribbled and scribbled again, the spirits, (at least mine) need a little exhilaration, and I do not take laudanum now, as I used to do. So I have mixed a glass of strong waters and single waters, which I shall now proceed to employ. Therefore and thereunto I conclude this day's diary."

The proper course for any man, whether poet or peasant, who wishes to preserve his faculties in their full vigour, is for the former, after he has "scribbled and scribbled again," and for the latter, after he has ploughed and ploughed again, or otherwise, worked hard all day, to retire to bed to sleep away fatigue, and thereby to prepare himself to rise in the morning cheerful and with renovated energies for his task. Lord Byron, immediately after describing his dinner as above, makes the following acknowledgment.—

"The effect of all wines and spirits upon me is, however, strange. It settles, but it makes me gloomy—gloomy at the very moment of their effect, and not gay, hardly ever. But it composes for a time, though sullenly."

Few, on such authority, will be tempted to seek for poetic inspiration from the bottle. In fact, we may presume, that in all cases these spirituous and vinous potations are not so much indulged in by the poet, with the hope or effect of accelerating the march of his muse, as by the mere physical man, to deaden some unpleasant bodily feeling, or drown some common daily care or vexation. Full dearly does he pay for even this temporary exemption. In the diary of Lord Byron, for January 18th, we read the following paragraph.

"At eight, (in the evening) prepared to go out. Lega came in with a letter about a bill unpaid at Venice, which I thought paid months ago. I flew into a paroxysm of rage, which almost made me faint. I have not been well ever since. I deserve it for being so foolish, but it *was* provoking—a set of scoundrels! It is, however, but five and twenty pounds."

Next day he writes, among other things, "rather in low spirits—certainly hippish—liver touched—will take a dose of salts." Perhaps no objection need be found to the remedy; but would it not have been wiser to omit the causes of such hippishness and touched liver—as they then presented themselves in late hours, strong waters, and paroxysms of rage? Under date of February 16th, 1831, the poet says:—

"At nine, P. M. went out—at eleven returned. Beat the crow for stealing the falcon's victuals—read 'Tales of my Landlord'—wrote a letter—and mixed a moderate beaker of water with other ingredients."

February 25th,—“Came home—my head aches—plenty of news, but too tiresome to set down. I have neither read, nor written, nor thought, but led a purely animal life all day. I mean to try to write a page or two before I go to bed. But as Squire Sullen says, 'my head aches consumedly: Scrub bring me a dram!' Drank some Imola wine and some punch."

Unless we allow poets a large licence in hygiene, and suppose them to have differently constituted stomachs from those of other people, we should say that this was a palpably foolish device for banishing head ache. But his Lordship will speak on this subject for himself.

Of the night following that in which he drank "some Imola wine and some punch," he thus speaks in his diary, February 27th, 1821.

"Last night I suffered horribly—from an indigestion, I believe. I *never* sup, that is, never at home. But last night, I was prevailed upon by the countess of Gamba's persuasion and the strenuous example of her brother, to swallow, at supper, a quantity of boiled cockles, and to dilute them *not* reluctantly, with some Imola wine. When I came home, apprehensive of the consequences, I swallowed three or four glasses of spirits, which men (the venders,) call brandy, rum, or Hollands, but which gods would entitle spirits of wine, coloured or sugared. All was pretty well till I got in bed, when I became somewhat swollen, and considerably vertiginous. I got out, and mixing some soda powders, drank them off. This brought on temporary relief. I returned to bed, but grew sick and sore once again. Took more soda water. At last I fell into a dreary sleep. Woke and was ill all day, till I had galloped a few miles. Query was it the cockles, or what I took to correct them that caused the commotion. I think both. I remarked in my illness the complete inertion, inaction, and destruction of my chief mental faculties. I tried to rouse them, and yet could not—and this is the Soul!!!"

Lord Byron well knew that this was not the soul; but he felt and acknowledged what some of the ultra liberal party of bon-vivants are apt to forget—that the mind is obscured and the soul brutified by corporeal excesses; that Bacchanalian orgies, and Apician feasts, though celebrated in verse, are its most cruel enemies. Genius for a while may bear up under their wasting influence, but it must soon succumb. In April of this year (1821,) Byron writes,—

"I am not at present in the very highest health—spring, probably; so, I have lowered my diet and taken to Epsom salts."

The cause was more 'probably' strong waters and late hours, than 'spring'—and the reform was a practical acknowledgement of this fact. In September (1821.) After giving some directions respecting papers and letters in case of his death, he says,—

"I am not sure that long life is desirable for one of my temper, and constitutional depression of spirits, which of course I suppress in society; but which breaks out when alone, and in my writings in spite of myself."

He then goes on to speak of his maternal grandfather and another near relative, who committed suicide under the influence of deep melancholy. Whatever of this kind of disposition he may have inherited, was, we have seen, singularly developed and strengthened by his late hours, and late rising; tea, on an empty stomach in the morning; alternations of abstinence, and supper, and strong drinks in the evening.—He admitted that he had a kind of oldish feel at thirty-three—he had then exhausted his susceptibilities to be pleased with the better part of the world. His removal to Pisa, and the new circle of acquaintances into whose society he was thrown, were little favourable to his health, and preservation of the spring of his mind.—



It was here that he began to display what some would call elegant hospitality, by giving dinner parties.

"His guests being besides Count Gamba and Shelly, Mr. Williams, Captain Medwin, Mr. Taaffe, and Mr. Trelawney; and never, as his friend Shelly used to say, 'did he display himself to more advantage, than on these occasions; being at once polite and cordial, full of social hilarity, and the most perfect good humour; never diverging into ungraceful merriment, and yet keeping up the show of liveliness throughout the evening.' About midnight his guests generally left him, with the exception of Captain Medwin, who used to remain, as I [Moore,] understood, talking and drinking with his noble host, till far into the morning; and to the careless, half mystifying confidences of these nocturnal meetings, implicitly listened to, and confusedly recollected, we owe the volume with which Captain Medwin, soon after the death of the noble poet, favoured the world."

At Pisa then, the same inversion of the order of nature was evinced in Byron's life, as in former years—he breakfasted at two or three—dined proportionably late, and, as we have just seen, passed the night in wakefulness, and too often in drinking and carousing. But the laws of Providence in the constitution of human nature, cannot be infringed for any length of time without punishment.—Byron suffered in body and in mind—he sank into a mere idler and bonvivant; or if he wrote, it was to contribute to the *Liberal*, which, to say nothing of its morals, showed that his genius was on the wane. He seems to have felt the necessity of an entire change of scene and associates; and hence his determination to go to Greece, and take a part in the struggles of that unhappy country against Turkish tyranny. Byron had but confused notions of what were the real causes of his deteriorated energies—he was prone to look upon the present inconvenience, or exposure, as producing that state which was really the effect of permanently existing causes. Thus, when in writing to Mr. Moore from Genoa, in 1823, he says,—

"I have not been so robustious as formerly, ever since the last summer, when I felt ill, after a long swim in the Mediterranean, and have never been quite right, up to this present writing. I am thin, perhaps thinner than you saw me, when I was nearly transparent, in 1812,—and am obliged to be moderate of my mouth, which, nevertheless, won't prevent me, (the gods willing) from dining with your friends, the day after to-morrow."

Before he sailed for Greece, he seemed to have a foreboding of his fate. Nor need we be surprised, that to a sensitive mind like his, a consciousness of the excesses which had weakened his constitution, and of the strong passions, and passionate indulgences, which had dimmed his intellectual brightness, should make him fearful of his ability to encounter new climes, and new and trying situations.

The debilitating and destructive effects on the constitution and temper of Byron, from sitting up during so much of the night, and of occasional bouts of drinking and solitary tipping, together with other sensual excesses, were greatly mitigated by his regular and active exercise out of doors. In Italy, he rode on horseback almost every day; and whether on the Adriatic or Mediterranean side, was very fond of swimming, which he declared always to exhilarate him. Boating was also a favourite amusement with him. Contrast-ed with the effects of wine and spirits, he twice in his diary and letters, tells

that a dose of salts produced on him a temporary inebriation, like light champaign. He seems to have been unable to bear the stupefaction at first, and subsequent pain and distress of gormandizing, or even of full eating. He preferred fish to flesh, for the reason, as he said, that the latter made him ferocious. He generally fasted, that is, abstained from all animal food, one day in the week. In England, in 1814, we find the following in his journal:—

“I have dined regularly to-day, for the first time since Sunday last, this being Sabbath too. All the rest, tea and dry biscuits, six *per diem*. I wish to God I had not dined now: it kills me with heaviness, stupor, and horrible dreams, and yet it was but a pint of bucellas and fish.\* Meat, I never touch, nor much vegetable diet. I wish I were in the country, to take exercise, instead to cool by abstinence in lieu of it. I should not much mind a little accession of flesh—my bones can well bear it. But the worst is, the devil always comes with it, till I starve him out; and I will not be the slave of any appetite.”

A good resolution—but how kept! Byron knew well, from personal experience, the comfort, the true exhilaration from a temperate regimen. In Venice, in 1817, after telling of his attack of fever, he exclaims—“Heigh-ho! I wish I was drunk; but I have nothing but this d——d barley water before me,”—and with this drink, notwithstanding the above remark, he seems to have been for the time content. He took great pleasure in telling his friends that he cured himself of a sharp tertian ague, in three weeks, with cold water, which had held his stoutest gondolier for months, notwithstanding all the bark of the apothecary. He did not like the taste of the bark, though he made his little daughter take it for the same disease.

Byron's assertion of what he intended to do, was too well realized.—He writes from Venice, 1818:—

I have hardly had a wink of sleep this week past. We are in the agonies of the Carnival's last days, and I must be up all night, as well as to-morrow. I have had some curious masking adventures this Carnival; but as they are not yet over, I shall not say on. I will work the mine of my youth to the last veins of the ore, and then—good night! I have lived, and am content.”

His notion that nature was to be relied on in fever and violent diseases, and that medicine was chiefly useful in those of a lingering nature, such as gout and rheumatism, was a contributing cause of his death. He thought he could rally under his last attack of inflammatory fever, as he had done before, in his earlier travels in Greece and Italy, and would not consent to the physicians bleeding him in time. It is more peculiarly in acute diseases, that the prompt intervention of art is required to save life and prevent subsequent lingering ailments.

Lord Byron's course of dietetics was of a very irregular nature. At one time he was abstemious to excess—at another, he ate and drank without reserve. He was never systematically intemperate. His bodily feelings were, from his own showing, either pleasurable or the reverse, according as he adhered to, or deviated from those natural laws by which man is

\* He had, this year, says Moore, so far departed from his strict plan of diet, as to eat fish occasionally.



governed. Abroad—gazing on nature, sailing on the sea or lake, riding on horse-back, or swimming, he was contented and pleased. Abstemious, he was tranquil. He suffered in his health and temper, and of course in the complexion of his intellect, from late hours, and the indulgence, for seasons, in tea, wine, spirits and tobacco.

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#### PATENT PAINTING.

WE insert the following note, which has been addressed to us, not because we are enabled to present any remedy for the dire mishap which has befallen the lady to whom it alludes, nor to afford to her any motives for consolation under her misfortune; but from a persuasion that it may benefit such of our female readers as feel inclined to try upon their complexions the effects of any of the various cosmetics described in books, or certified as infallible preservers or restorers of beauty, in the public papers. Consequences equally injurious, if not quite so ludicrous, as those pointed out in this communication, are to be anticipated from them all.

#### *To the Editors of the Journal of Health.*

A most unfortunate accident has induced me to apply to you, gentlemen, for advice.—You must know that my sister Matilda, whose complexion is somewhat decayed, had got hold of a book called, '*Medea's Kettle; or the art of restoring decayed beauty,*' which contains, among other receipts, one for an *infallible* cosmetic, calculated to produce a most beautiful complexion. This we mixed up, and I am sure put every thing in that was directed, and proceeded exactly as the book prescribed. When it was ready, I spread it on my sister's face when she went to bed. But there must have been some sad mistake somewhere; for on hastening to her room in the morning to witness the effects of our experiment, what do you think I beheld?—Her whole face was of a bright *sky blue* colour! Only think how shocking—how mortifying—I thought I should have dropped, though I could not help laughing, my sister looked so comical. As for Matilda, she would certainly have gone out of her senses, had I not assured her that her face would undoubtedly be restored to its former colour, by washing it with soap and water. This we tried and tried again—warm water we tried, scalding water we tried, but poor Matilda's face remained just the same—bright sky blue. We were now upon the point of giving up any further attempts, when the laundress proposed trying some stuff, muriatic acid I think she called it, that she was in the habit of employing to remove stains from linen. This we accordingly did, and I do think we should have succeeded, but that the acid was of a yellowish hue, and mixing with the blue stain upon the face, produced a delicate *pea-green*.

This is my poor sister's present colour, and thus, for all I know, it will remain. We intend trying scalding water again, and you shall have an early account of the next boiling—but in the mean time, for goodness sake, do, gentlemen, you who are so completely versed in all that relates to the human constitution, give us your advice and assistance. For my part, I am almost afraid of applying the hot water, lest we may only change the complexion of my sister to some more hideous hue. This I should be sorry to do, as I have rather a fancy for pea-green. 'This you know might certainly be the case. Lobsters, you are aware, change colour when boiled, and so do lilac ribbons. This is an idea of my own—but I hear my sister call, and as I can do nothing at present, but endeavour to console her with hopes that you may point out some means for restoring her natural complexion, I have only time to subscribe myself.—Yours, ELLEN.

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#### THE PASSIONS OF INFANCY.

LET not the reader be surprised at the expression, “the passions of infancy.” Many of the passions it is true, have at this early period no existence, while others may be said to be yet in the bud; nevertheless, even in the cradle, fear, anger, and resentment display themselves, oftentimes to a very great extent, producing present injury to the little beings by whom they are exhibited, and if not combated, promptly and judiciously, taking such deep root as to be with difficulty eradicated, or even controlled in after life. The proper moral education of infants is a subject not exactly within our province; we have merely introduced the subject, for the purpose of making a few observations on the influence which the indulgence of these passions has upon the health of young children. Crying, screaming, and various motions of the limbs and body, are the means by which the passions of fear and anger are expressed during infancy. Children, it is true, frequently cry from pain or uneasiness, while not unfrequently their cries would appear to be excited by a kind of instinctive impulse, there being no other cause to which, apparently, they can be attributed. Many authors have indeed conceived it improper to prevent, in any case, the crying of infants, unless it proceed from absolute pain or sickness; they believe that, during this period of life, frequent fits of crying are useful, by expanding the chest, developing the lungs, and calling into exercise the muscles of respiration. That, to a certain extent, these effects are produced by the crying of infants, cannot be doubted. But it is not true that crying is very common in infants during health, and when properly nursed; nor that allowing them frequent indulgence in it has any salutary effect; on the contrary, it is a common ob-



servation, that fretful and peevish children seldom thrive well. When from any cause, whether improper food, or clothing, pain or passion, an infant is thrown into frequent fits of crying, particularly when these fits are violent and long continued, as is generally the case when they are excited by fear or anger, their effects are often very serious. The undue amount of blood which they determine to the brain, not unfrequently produces an injury of this organ, laying the foundation for dropsy of the head, or giving rise to convulsions of various kinds. Hence the importance of avoiding every cause capable of exciting these violent paroxysms of crying, or, when they have been excited, of endeavouring quickly to calm them, by walking the infant about, or attracting its attention by some object calculated to amuse it. Two means, however, which are frequently resorted to, to stop the cries of infants, are strongly to be reprobated. The first is, applying it immediately to the breast, or forcing into its stomach with the spoon a quantity of food. This may quiet the child, and even cause it to sleep, but it almost always has the effect of overloading the stomach, and of inducing sickness, colicky pains, or other mischief. The other means to which we have alluded, is the use of laudanum, paregoric, or other opiates; this, if frequently repeated, never fails to destroy the powers of the stomach, to retard the growth and development of the body, and to induce a general condition of the system altogether adverse to the health and life of the child.—Quieting drops as they are termed, carminatives, cordials, or anodynes should never be given to an infant during a state of health. The only composing means which art may at any time be allowed to employ, are gentle motion, and the soft and soothing lullaby of the nurse. In children, even at a very early period, a kind of cheerfulness of disposition may be excited by various innocent means, and this probably is the very best manner of avoiding those repeated and violent spells of crying, from which injury is to be anticipated. Infants, when kept free from filth and every cause of uneasiness, when loosely clad, sheltered from cold, and allowed their proper amount of rest, are naturally inclined to cheerfulness—an inclination which is further promoted by gentle exercise in the arms of the nurse; by the cheerful countenance and tender cares of the mother; by the many objects which attract its attention in the open air during the warmer seasons of the year; as well as by the simple and cheerful songs of the nursery. The mother who is herself of an amiable and cheerful disposition, must perform but illy her duties as a nurse, or she would never have cause to complain that her time is wholly occupied during the day, and her rest disturbed at night, by the cries of a fretful infant.

## NERVOUS DISORDERS OF FEMALES.

It is remarked by the good and wise Fenelon, that the ignorance of the generality of young women, is a fruitful, if not the chief cause of their being troubled with nervous disorders, and of their not knowing how to employ themselves innocently. When they are brought up without solid information, they cannot be expected to have any inclination or taste for study, or for rational amusements. Every thing serious appears dull—every thing that requires attention or exertion fatigues them. The thirst after pleasure, so natural to youth, and the example of persons of their own age who are plunged in dissipation, or occupy their waking hours in languid indolence or frivolous amusements, contribute to make them dread a quiet domestic life. In early youth their want of experience renders them unfit to superintend the concerns of a family, and they are not even aware of the necessity of acquiring this kind of knowledge, excepting in those instances where their attention has been particularly directed to it by the good sense of a mother. Among the opulent classes, young women are not necessitated to devote any portion of their time to needle-work, and from the few hours they spend at their needle, merely because they are told, without knowing why, that it is not right for females to be ignorant of this species of work, they derive more harm than good. The occupation is very often for mere show, and they seldom apply to it with either pleasure or diligence, but merely to pass away that time, which, for want of rational means of enjoyment, would otherwise lay heavy on their hands; while from the constrained and often awkward posture of the body which it demands, it acts prejudicially upon their health—often already undermined by their listless and inactive lives. If the piano or harp be substituted for the needle, but little advantage is derived. What then is to be done? For want of solid information, their time must be occupied with trifles: for want of rational and healthful employment, a young woman becomes indolent, nervous, and low spirited: she accustoms herself to sleep longer than is necessary to health; and this long sleep weakens her and renders her subject to frequent attacks of indisposition—whereas, by moderate sleep and regular exercise, both of body and mind, she would become lively, strong and active, cheerful and contented—qualities highly beneficial to health, not to mention the mental advantages they procure. The indolent indulgence, too common with young females, joined to the want of solid information, produces, also, a pernicious taste for shows and public amusements, and a frivolous desire for novel excitements, alike dangerous to their health and innocence. Well-informed women, occupied by serious duties, or seeking relaxation from these in cheerful but rational amusements, generally possess but



a moderate degree of curiosity, or one directed by a sound discretion. To their well-governed minds the insignificance and folly of most of those pursuits, for which little minds, that know nothing, and have no occupation of their own, are so eager, present no attraction. On the contrary, young women who are ignorant and thoughtless always possess a disordered imagination. For want of solid food their curiosity is directed to vain and dangerous objects—by its indulgence their health is injured, and their peace and happiness destroyed.

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### EFFECTS OF EXERCISE ON HEALTH.

THE orator of the Philadelphia Medical Society, for the present year, Dr. Thomas Harris, chose for the subject of his discourse, the effects of exercise on health.\* He has treated it with considerable judgment and taste. Indeed, we are unable to refer the inquisitive reader to any production within the same moderate compass, in which all the prominent points of this subject are so distinctly and clearly pointed out. It is at once a pleasant summary for the initiated in hygiene, and a useful guide for those who are in quest of health and rational enjoyment. We should descant more freely on the value of a discourse like the present one, were we not apprehensive that we might seem to our readers, when we laud so discerning and experienced an auxiliary to our cause, as Dr. Harris, to be indirectly eulogising the course which we have so steadily pursued in this Journal, on the subject of exercise and gymnastics. The author treats, in succession, of the local effects of exercise—the connexion between the exercise of the locomotive apparatus, and digestion, circulation, and intellectual efforts—the proper period for exercise—the various kinds of it, viz: walking, dancing, modern and ancient—running, leaping, hopping, the chase, fencing, swimming, skating, the quoit, nine pins—exercise of the vocal organs. The passive exercises enumerated, are, riding in a carriage, swinging, and navigation—riding on horseback is a mixed exercise. The author refers to the recommendation, by distinguished men, of uniting gymnastic, with ordinary collegiate exercises, and takes occasion to recommend a union of this kind to the University of Pennsylvania. Calisthenics is noticed and recommended. The address is closed by some pertinent remarks on the adaptation of the different exercises, to the several temperaments and conditions of the constitution.

“Wrestling and boxing,” says Dr. Harris, “held a high rank among the gymnastic exercises of antiquity, but being sometimes the cause of serious accidents, they have not been generally approved of by physicians.”

\* An oration, delivered before the Philadelphia Medical Society, February 19th, 1831. By Thomas Harris, M. D.; Honorary Member of the Society; Surgeon of the U. S. Navy; Member of the American Philosophical Society; Lecturer on Operative Surgery, and one of the Surgeons of the Pennsylvania Hospital.—Published by the Society.—James Kay, Jr. & Co., printers to the Society.—Philadelphia, 1831.

The remark is judicious, but is not intended to apply to that simulated pugilism, the training with gloves, which is an excellent means of calling the muscles of the arms and chest into play, as well as of giving a springy motion to all the joints of the lower limbs. Every person will agree with the author, in the following observations :

“The quoit, nine pins, and ball, all afford useful motion to the muscles of the body, as well as to those of the extremities. Loud appeals to the players exercise the voice, and the animated jests, which usually accompany them afford gaiety of spirits and laughing, which agitates the organs more healthfully.

“The play of billiards does not afford sufficient exercise to invigorate the muscles. It is best suited to the condition of invalids, or of convalescents, who, either from feebleness, or from the freshness of the atmosphere, cannot with safety leave their apartments. The flexion and extension of the arms: the alternate curvature and straightening of the chest, slightly increases the strength of the muscles of the back and extremities. It improves the accuracy of vision, affords no obstacle to animated conversation, and encourages a degree of pleasantry, which always has a salutary influence on the digestive apparatus. For this reason it has a decided advantage over those sombre games, in which the body is immoveable, and the intellect occupied with dry and fatiguing reflections.”

Billiards is chiefly adverse to those who have weaknesses of the left side, or any tendency to curvature of the spine, the right side being most exercised, and the right shoulder raised, while playing.

The discourse of Dr. Harris, will, we hope, be extensively circulated, and generally read.

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### STEAM DOCTORING.

We are indebted to the *Wreath*, an entertaining weekly paper, edited by Dr. Lucius O'Brien, and published at Fell's Point, (Baltimore,) for the following sportive notice of an extended and mischievous branch of quackery. The consummate impudence, and self-satisfied ignorance of the steam practitioners, would be irresistibly comic, as a mere matter of speculative absurdity, did not their proceedings involve questions of health and life, which are too often compromised by these self-styled illuminati. We shall endeavour, ere long, to show them up in their true colours.

Baltimore, November, 1830.

DEAR TIM: I embrace the present opportunity of writing to you, by Nathan Wilkins, who tells mee that you and Beckey, and all the folks is well, and I am glad to say I am as well as ever I was in my life. But Tim, I suppose you have been wondering what I came to town for, and what I have been doeng these eleven weaks; why Tim, the fact is, I am lerning the *Steam Doctoring Business*. Now you will hardley believe mee when I tell you that in three weeks more I shall get a certificate from my Boss--- No, thats what I used to call Jim Vulcan, my old master, and a professional man calls his boss a praceptor. Well, as I was saying, in three weaks I shall get a paper to prove that I am able to cure aney kind of sickness whatsom-ever. So you may advise Doctor Bolus, and Doctor Ulna, and Doctor Exastosis, and Doctor Phalangia, — — — and the whole raft of



them to get ready and pack up their duds and bolt off to the western country, as I intends to doe all the practice in that part of the country that they doctor in; in fact, I dont believe they will want aney other doctor in the whole country but mee. But Tim you would bee astonished to see what wonderfull doctoring this *Steam Business* is; its shure to kill or cure right off, and dont keep people in misery: besides, it is so easily larned; in about three months a person can larn to cure aney disease, and draw teeth in the bargain, and bleeding besides, (but bleeding is werrey seldom necessary) and another thing is, it dont cost so much as the old kind of doctoring; I dont suppose it will cost father more than one hundred dollors for my larning to be a doctor, that is, counting board, clothes and all, and I have got a bran new suite of black, since I have been in town; I believe the coat cost fifteen dollors; dont tell Beckey though, for I want to surprise her; she wont call me Chris Blackface when she sees mee again, for I dont look like I used to doe when I was a blacksmiths Boy; no body calls me Chris here, they all call me *Doctor Costive*.

But Tim, I tell you what I mean to doe, I'll come out in the country, set up an office, an I am shure to make a fortin in no time; besides, I mean to marry your sister Beckey next spring, and I shall bee the biggest bug in the whole country, and in fact shall be the hapiest fellow in the whole world. Farewell till I see you.

Yours, CHRISTOPHER COSTIVE.

To Timothy Thump.

#### STEREOGRAPH.

B. TANNER, No. 75, Dock street, has constantly on sale, the following handsome and useful *Stereograph safety Blanks*, bound to suit purchasers, or in the sheet:—

Checks on all the Banks in this city and elsewhere; Cashier's Drafts, with or without the names of Banks and places; Drafts on Inland Bills, do. do. Foreign Bills of Exchange, do. do.; Promissory Notes, do. do.; Western Notes, negotiable and payable at the offices of the United States Bank, and all other Banks in the Western country; drafts, do. do. do.

Notes made payable at the different banks in this city and elsewhere, &c. All other blanks subject to *fraud by alteration*, executed to order; stationers and others supplied by wholesale, on fair terms.

Also for sale, the large state map, with canals and rail roads.

#### PHILADELPHIA MEDICAL INSTITUTE.—THIRTEENTH COURSE.

THE course of Lectures for the Summer Term in the Medical Institute, will begin on the first Monday in April, and be continued as heretofore, until the first of November. The month of August is a vacation. Ample accommodations are now furnished in the new building in Locust street.

N. CHAPMAN, M. D.—*On the Practice of Medicine.*

WILLIAM E. HORNER, M. D.—*On Anatomy.*

WILLIAM P. DEWEES, M. D.—*On Midwifery.*

SAMUEL JACKSON, M. D.—*On Materia Medica.*

JOHN BELL, M. D.—*On the Institutes of Medicine and Medical Jurisprudence.*

J. K. MITCHEL, M. D.—*On Chemistry.*

H. L. HODGE, M. D.—*On the Principles of Surgery.*

THOMAS HARRIS, M. D.—*On Operative Surgery.*

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“APRIL” says the author of the *Mirror of the Months*, “is spring—the only spring month that we possess—the most juvenile of the months, and the most feminine—the sweetest month of all the year; partly because it ushers in the May, and partly for its own sake, so far as any thing can be valuable without reference to any thing else. It is to May and June what ‘sweet fifteen’ in the age of woman, is to passion-stricken eighteen and perfect two-and-twenty. It is worth two Mays, because it tells tales of May in every sigh that it breathes and every tear that it lets fall. It is the harbinger, the herald, the promise, the prophecy, the foretaste of all the beauties that are to follow it—of all, and more—of all the delights of summer and all the pride, pomp, and circumstance of glorious autumn. It is fraught with beauties that no other month can bring before us, and

‘It bears a glass which shows us many more.’

Its life is one sweet alternation of sighs and tears, and sighs and smiles, till it is consummated at last in the open laughter of May.”

With all due deference to the taste of him who thus holds up the *Mirror of the Months*, we do think that he has grossly flattered April. Whatever may be its charms in Italy and southern Europe, it puts on a most vexatiously changeable face in England, and in the section of the United States in which we now write. Like ‘sweet fifteen’ indeed! Is it in the rapid alternation of sunshine and shower, as of smiles and tears—at one time inviting us to expose our breasts to the mild southern breeze, redolent of sweets, and in a brief space clouded and storming



with all the spite that Eurus and Boreas can impart? chilling us through, and casting a withering damp over our expanding hopes. 'The promise and the prophecy' forsooth! Why its promises are as little to be trusted as those of eternal love which the School Miss retails from the last novel she had just been reading; and as to prophecies, those of Delphi were clear distinct affirmations in comparison with the predictions of an April day. We look around us in the morning hour, and all is gladness; the canopy cerulean is above us; the sun diffuses its genial warmth, and its beams dance on the dew of the leaf and the flower; the grove is instinct with the choral strain of the feathered tribe. Allured by the prospect and the promise, we put on our light festival garments, we sally out to enjoy the beauties of April—calling on our friends to be participators in our pleasure. We leave the crowded haunts of man,—we hasten to the solitude in which we hear the echoes of our own jocund strain—the laugh and the glee; when, O perfidy! April changes her winning countenance into one of pouting and fitful anger. Dark clouds are curtained over us; down comes the pitiless shower; silent is the music of the grove; gone the bright tints of the flowers, which are now closed or scattered abroad; and we discover, when too late, that winter and spring have formed an unnatural alliance, and made April the decoy to lure us into false security, and abandonment of our warm and thick defences of clothing against the northern blast and numbing frost. Taken unawares we are fain to retreat as we best may, and find refuge in the house, from which April, enchantress like, had drawn us out, with the promise and the prophecy of glad hearts and excited senses. We would not be quite so disrespectful to a favorite subject of the muse, as to say of April, what a celebrated foreigner alleged of our climate, as a reason for his always carrying an umbrella, that it was one great rascal which could not be trusted; but this much we do aver, that he who puts faith in April, may swear by the constant love of a practiced coquette: nor must he complain of the artificial colour laid on the fair cheek of the latter, if he can admire and call it part of the poetry of the season, one of April's vagaries, in which she covers with a light disguise of snow her rich livery of green. If to err is the lot of humanity, to change is the privilege of April. A young gypsy, the blood in whose cheeks richly mantles under a sunburnt skin, who has acquired some of the graces of a ball-room without losing the wild bound of her sylvan life, and who has taken a fancy to deck herself out in stuffs of all colours,—silks and brown cottons, in alternate folds; who has garnished her hair with ribbons and flowers of every hue, and whose silk shoes show her toes protruding through them,—who sits at one moment quiet and almost listless, hardly raising the lid from her dark eye, and at the next, if angered, starts up like a tiger, and has her hand in

your hair, is no bad representative of the charms and allurements of April. Let all invalids beware how they trust to so fickle a month. They may read of light dress, but let them carefully continue to wear their thick and wintry garments—flannel and warm hose, and thick shoes, and all those unpoetical but most necessary defences against the invasions of disease, noisy catarrhs, twitching rheumatism, and dire arthritis.

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#### EMINENT EARLY RISERS.

If the practice of early rising require any other recommendation than the simple fact of its being favorable to health, to study, and to business, it may be found, perhaps, in the circumstance of nearly all the individuals whose names have been handed down to us as illustrious, in history, being early risers.

It is stated, that king Alfred, of England, divided the day into three parts, which he measured by the burning of tapers;—one part he devoted to sleep, to his meals, and to exercise—another part he employed in the cares of the government—and the third he dedicated to the cultivation of his mind, and to the duties of religion.

Sir Thomas More, in his preface to the *Utopia*, remarks that he completed the work by stealing time from his sleep and meals. He made it his invariable practice to rise at four; and he appeared so well convinced of the excellence of the habit, that he represents the Utopians as attending public lectures every morning before day-break.

The well-known Bishop Burnet was a habitual early riser. When at college his father aroused him to his studies every morning at four o'clock, and he continued the practice during the remainder of his life.

Bishop Horne, at the close of his very excellent version of the psalms, declares that during its composition, "He arose, invariably, fresh as the morning, to his task."

The celebrated Dr. Doddridge mentions, in his *Family Expositor*, that it is to his habit of early rising, that the world is indebted for nearly the whole of his valuable works.

Fabricius, a student of Linnæus, in his notice of that celebrated naturalist, observes as follows: "our habitation, that of the writer, the late Dr. Kulin, of Philadelphia, and another student, was about one eighth of a league distant from the residence of Linnæus, at Hammarby, in a farm where we kept our own furniture and other requisites for house-keeping. Linnæus arose very early in summer, mostly about four o'clock; at six he came and breakfasted with us, and gave lectures upon the natural orders of plants, which generally lasted until ten. We then wandered



about till noon upon the adjacent rocks, the productions of which afforded us plenty of entertainment. In the afternoon we repaired to his garden, and in the evening we mostly played at the Swedish game of trisset, in company with his wife."

Dr. Tissot, in his life of Zimmerman, author of the *Treatise on Solitude*, states that the latter was accustomed to rise very early in the morning, and wrote several hours before he began his professional visits.

Paley, who in the early part of his college career led an indolent life, and mixed much in society of an idle and expensive kind, was one morning awakened, at five, by one of his companions, who reproached him with the waste of his time and of his strong faculties of mind. Struck with the justice of the reproach, Paley, from that time forward, rose at five o'clock every morning, and continued ever after the practice. It is easy to imagine how much such a course must have contributed to the celebrity of the author of the '*Moral Philosophy*,' '*Horæ Paulinæ*,' and '*Evidences of Christianity*.'

On former occasions we noticed the habits of the celebrated Wesley and of Dr. Kippis in regard to early rising.

It is recorded of Lord John Harvey, that, in those early hours when all around were hushed in sleep, he seized the opportunity of the quiet as the most favourable period for study, and frequently in this way spent a useful day before others began to enjoy it.

Dr. Adam, the celebrated rector of the high school of Edinburgh, whose long life, to its very close, was spent in an unremitting course of labour for the public good, was an early riser. It was his constant practice, for the whole summer, to rise at the hour of five, and not unfrequently, when excited by any particular object, or any formidable difficulty, even at four in the morning. As a proof how favorable the morning hours are for study, it may be mentioned that Dr. Adam frequently felt his patience worn out by the harassing exertions he made in the completion of his work on *Roman Antiquities*, and would rise from his desk, in the after part of the day, half determined to relinquish his task; yet notwithstanding these sallies, he would rise with the sun next morning, to prosecute his task with renewed vigour.

A volume might, indeed, be filled with notices of early risers. Bishop Jewell rose regularly at four; Dr. Franklin was an early riser; Priestly was an early riser; the great and learned lawyer and pious christian, Sir Matthew Hale, studied sixteen hours a day, and was an early riser; Dr. Parkhurst, the philologist, rose regularly at five in summer and six in winter, and in the latter season always made his own fire.—It is to the hours gained by early rising that the world is indebted for the numerous volumes which, within a few years, have issued from the pen of Sir

Walter Scott. Among the ancients, the names of Homer, Horace, Virgil, and of numerous other poets may be inscribed upon the list of early risers.

It will be found, it is true, that in one or two instances, the individuals here noticed neither enjoyed very good health, nor lived to a very advanced age. In these cases, however, it is to be recollected very powerful circumstances existed to counteract the beneficial effects of early rising,—a naturally delicate constitution, prolonged sedentary occupations, constant and intense application of the mind, and an almost total neglect of bodily exercise.

It is recorded of Buffon, the celebrated natural historian, that wishing to acquire the habit of early rising, he promised to reward his servant with half-a-crown for every morning on which he should prevail on him to leave his bed by a certain hour. The servant went resolutely to work, under a commission that authorized him to drag his master out of bed rather than fail—and notwithstanding he had often to endure abuse and even threats, so powerfully did the Count's long continued habits of indulgence oppose his own desires to break through them, he, nevertheless, succeeded finally in rousing his master regularly by the stipulated hour. And Buffon informs us, that to the unwearied perseverance of his servant, the world is indebted for his well known work on natural history.

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#### GARDEN OPERATIONS FOR LADIES.

WE would wish every lady who lives in the country, not only to be fond of botany, to collect specimens, dry them between blotting paper compressed with a bag of hot sand, and then gum them into a leger indexed according to the natural system; but we would wish them to devote a portion of every day, in favourable weather in the open air, and in unfavourable weather under a veranda or in a green house, to some of the lighter operations of gardening, for health's sake, and as a means of adding a zest to their ordinary in-door enjoyments. Cutting out weeds with a light spade, which does not require stooping; stirring the surface of the earth with a light two-pronged spud, the prongs of which need not be much larger than those of a carving fork, and the handle of willow or poplar, or cane not thicker than a fishing rod; and pruning, with the sliding shears, shrubs from three to seven feet high, are operations which do not require stooping, and which may be performed during the hottest weather, by the use of a broad brimmed straw hat, or other light, broad brimmed hat of any sort. Thinning out and tying up herbaceous plants and low shrubs; tying up climbers and twiners, and tying the shoots of trained trees to trellises or to nails with eyes, fixed in walls; cutting off decayed flowers, flower-stems, withered roses, and dead points of shoots and leaves; and pruning shrubs under



three feet high, which require stooping, and are fit operations for mornings and evenings, and for cloudy weather. Watering is best performed in the evening; and if any lady wishes to do this in a masterly manner, she ought to have one of the rotary garden engines, fitted up with a wheel and handles like a wheelbarrow: this she may wheel along the walks; and, by an operation not too severe for a healthy young woman, and which would add greatly to the strength of her constitution and the tranquillity of her nights, throw the water from thirty to forty feet in every direction. We would much rather see ladies at these operations, common to all countries, than see them shifting and otherwise working with sickly hot-house plants in pots, which cannot be done well without more or less affecting the hands. The care and watering of neat little alpine plants in pots, is what most ladies are very fond of; and one of the principal enjoyments of city ladies, who know plants only or chiefly as pictures, consists in performing this operation. The plants to be presented to such amateurs ought to be plants that require water at least once a day, and that grow fast to require tying up, and make frequent dead leaves, to require picking and dressing. The principle is, something to be taken care of, and to care for and depend on us; something that requires labour, the beginning and end of all improvement and enjoyment.—*London Mag.*

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#### RELIGION BENEFICIAL TO HEALTH.

THE late Dr. Rush has remarked;\* that the different religions of the world, by the activity they excite in the mind, have a sensible influence upon human life. Atheism is the worst of sedatives to the understanding and passions. It is the abstraction of thought from the most sublime, and of love from the most perfect of all possible objects. Man is as naturally a religious, as he is a social and domestic animal,—and the same violence is done to his mental faculties by robbing him of a belief in God, that is done by dooming him to live in a cell deprived of the objects and pleasures of social and domestic life. The necessary and immutable connexion between the texture of the human mind, and the worship of an object of some kind, was, some forty years since, fully demonstrated by the atheists of Europe; who, after rejecting the true God, instituted the worship of Nature, of Fortune, and of Human Reason,—and in some instances, with ceremonies of the most expensive and splendid kind. Religions are friendly to health and life, in proportion as they elevate the understanding, and act upon the passions of hope and love. It will readily occur to every one, that christianity, when believed and obeyed according to its original consistency with itself, and with the divine attributes, is more calculated to produce those

\* Rush's Works, vol. i. p. 23.

effects than any other religion in the world. Such is the salutary operation of its doctrines and precepts upon health and life, that if its divine authority rested upon no other argument, this alone would be sufficient to recommend it to our belief. How long mankind may continue to prefer substituted pursuits and pleasures to this invigorating stimulus, is uncertain; but the time, we are assured, will come, when the understanding shall be elevated from its present inferior objects, and the luxated passions be reduced to their original order. This change in the mind of man can be effected only by the influence of the christian religion, after all the efforts of human reason to produce it solely by means of civilization, philosophy, liberty and government, have been exhausted to no purpose.

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#### TOBACCO FOR MINISTERS.

➤ THE article which follows, on the use of Tobacco by Clergymen, is couched in language both plain and forcible: it is from a paper (the *New York Evangelist*,) which is ably devoted to the cause of religion and sound morality, and which cannot be supposed to speak otherwise than in a spirit of kindness and brotherly love to all Christian ministers. There will be found, we fear, few readers who cannot testify to the necessity of the strictures on the tobacco practices of those to whom we naturally look up as exemplars for avoiding indulgence in all factitious appetites.

Not long ago I was spending an evening with a family which is known to a large circle of ministers as the abode of liberal hospitality, of intelligence, and of piety. In the course of the conversation an inquiry arose concerning a minister of great respectability and worth, whether he was in the habit of using tobacco. Some said they were sure he did not use it—others, that if he did, he must be remarkably careful, to keep it so thoroughly concealed, &c. At length the lady of the house spoke, and said, "I think I ought to be able to answer the question; for I have to-day been scouring off the marks which he left upon the chamber the last time he lodged here. I thought at first that I would let them remain; but at length I could not bear to see them any longer."

I cannot tell all the feelings which arose in my mind from these remarks. Is this, thought I, the impression which a minister should make upon the family that shows him hospitality? Is this the blessing which he leaves behind at his departure, when he says, "Peace be to this house?" Had he no other testimonial to leave of his gratitude for kindness, than the *marks* of his love for a disgusting weed, which he leaves upon the wall, the floor, the grate—stained and defaced so that nothing short of *scouring* will restore his apartment to decency?

Let none of my readers suppose this to be a peculiar case. The gentleman in question is one of the neatest and carefulest tobacco chewers in the country; so much so that many even of his intimate acquaintances are ignorant that this is his character. Seeing it in such a man, impressed my mind deeply with the evils of the practice; and led to the inquiry, whether nothing could be done for its removal. I saw that the first thing must be, to expose it.

That the habit of using tobacco is injurious to health, I presume no *temperate*



man, who has looked at the subject, will venture to deny. That it lessens the useful energy of the mind, and blunts the religious feelings, by producing a dreamy, self-satisfied, indolent state, is equally unquestionable. That the appetite for it is unnatural, and diseased; and that this appetite, or the uneasiness attending upon privation, is the real reason why people, otherwise conscientious and decent, continue the use of tobacco, is another acknowledged truth. That ministers need all the health of body, and all the energy of mind that they can have, at the present day, every *pious* preacher deeply feels. That a simple act of volition is all that is requisite to break off from the habit, is self-evident to all.

I shall now take the liberty which the gospel not only permits but requires, of speaking my mind on this subject to my brethren, very plainly indeed. I do not wish to wound their feelings. And if I succeed in keeping their consciences with me, their feelings will be disturbed only as they resist conscience. And if they do that, I am not to blame.

Last spring, the religious papers of New York and Philadelphia, in speaking of the necessary preparations for a profitable enjoyment of the anniversaries, pointed out the negligent habits of some ministers in their use of tobacco, as one of the hindrances to proper feeling on these occasions. Some wounded birds fluttered; and indeed, one went so far, as, in print, to charge the people of New York with inhospitality and pride, because they do not like to have tobacco juice spurted about their rooms.

Some men are inexcusably careless in this matter. A minister in one house was engaged in conversation, with a delicate bit in his mouth, and discharged his saliva *at* a stove. But aiming with different degrees of accuracy, in a little time he had made a complete communication of slaver from his seat to the stove. Judge of the feelings of any decent housewife. A lady who kindly opened her house to ministers on a public occasion, had an elegant new carpet completely ruined by the effusions of one of her guests. It would have been economy for her to have hired some tavern-keeper to take a dozen tobacco-spitters, rather than to entertain one in her own house.

One lady, finding that a clerical inmate was very fond of spitting on the carpet, finally took particular pains to give him a seat by an open window. He seemed to take pleasure in *looking* out, but always turned his face inward to spit.

There are some articles of furniture which are much defaced by tobacco smoke. Families always have to remove these before they entertain certain ministers. To many persons, the deadly smell with which tobacco smoke infects hangings, clothes, &c. is sickening. These could entertain smoking ministers by giving them a separate apartment for their regale, provided that when they went away they did not leave their scent behind them. One gentleman, who is proverbially pleased with the opportunity of entertaining a crowd of ministers at his house on public occasions, told me there had never been but one cigar smoked in his house since it was built, and that when Dr. — smoked, he went out in the back stoop. Perhaps a place might be appropriated for this operation, so effectually secured that its effluvia should not infect the outer air. Some families have no trouble in keeping their houses clear of tobacco smoke at all times, except when a certain minister comes; as though it were a part of ministerial prerogative to be filthy. There are many ministers of whom one cannot even ask a civil question, and receive the answer with a quiet stomach.

One of this class was boasting how *neat* he was in this habit. What a contradiction! The gentleman with whom he was conversing told him he was mistaken, if he thought himself so very clean that nobody observed his habits. For, said he, Dr. — said the other day, after you called on him, that he could hardly set near you for the feter of your breath, and the overflow of your

saliva. How it looks, for one who ought to be a pattern of decency, that in any company he cannot open his lips to utter even a monosyllable, until he has first crossed the room, and discharged the accumulated contents of his mouth.

The expense of tobacco, I suppose, is not an object of consideration to one who has a fat salary, and who already gives as much as he wishes to, for the spread of the gospel. But I think no minister's complaints of poverty, small salary, &c. are entitled to attention, while he indulges this expensive luxury.

The example is of more consequence. All *temperate* ministers know that young men are often led to the bottle by the habit of smoking. The minister, then, smokes. The youth in the bible class, and even the little boys in the sabbath school, like to do as the minister does. And so they learn to smoke, and to stand idle, and to sit with their eyes half shut, whiffing away at the ceiling, to lounge around the smoke hole, alias grog-shop, or bar-room, and then to drink.

The decency of things is worthy of regard. By common consent, smoking on board of a steam boat is confined to the forward deck, where the restraints of female influence are unfelt. And yet it is not a rare sight to see a minister there, s—g away as heartily as the veriest blackguard of them all.

Consistency of character is a great thing for a minister. Ministers profess to be examples of that religion which inculcates self-denial as the first law of discipleship. What do people think of the self-denial of the man, whom no considerations will persuade to deny himself the partial intoxication produced by tobacco?

A minister of my acquaintance, who left off smoking some years ago, said he was led to it in this way. He used to fill his pipe, and elevate his feet upon the stove, and become, as he supposed, wrapt in thought. And this he called *studying*. But at length, he observed that this sort of studying did not yield any solid results. And upon closer attention, he found that it was, after all, but little more than a sort of reverie, affording neither strength nor pleasure to any faculty but the imagination. He could not reconcile it with his conscience thus to stupefy the more useful powers of the mind.

We have had recently some very striking exposures of alcohol literature. I think some men would be pretty assailable in regard to their tobacco sermons. Perhaps nothing contributes more to give to well written sermons that *something*, better felt than described, which prevents them from taking hold.

In his admirable work on revivals, president Edwards suggests that ministers would do more to promote the work, "if, on their occasional visits to one another, instead of spending away their time in sitting and smoking, and in diverting, or worldly, unprofitable conversation, telling news, and making remarks on this and the other trifling subject, they would spend their time in praying together, and singing praises, and religious conference." P. 329.

At the present time, when so many churches begin to feel alarmed at the declension of revivals, and when God is showing himself so anxiously *waiting* to be gracious, and when good people are alive to feel every evil that hinders the work of the Lord, ministers are called upon to shake off every net of Satan, and come up to the work. What does the bible mean by laying aside every weight, bringing the body into subjection, denying himself, &c., but that ministers should have the *habit of self-government*, as a necessary preparation or training for the service of the gospel?

Let ministers, who wish to be always alive to duty, and to have their faculties in full vigour for saving souls, make one single effort, and break the chains of the tobacco appetite, and be free. I do know, from conference with many brethren recently, that it is perfectly practicable, and that they will feel all the better for it. Let it be done universally, and I verily believe we shall have a great deal more fire, and

NO SMOKE.



## AGRICULTURAL EDUCATION.

R. K. MEADE proposes to commence a school at White Post, Frederick county, Virginia, in the spring of 1831, in which agriculture is to be combined with literature, and to form an important part of Education. The fullest instruction, that can be communicated through the medium of the English language, is to be given in this institution, while the dead languages will be excluded. A teacher of established reputation from the Renselaer school is to be employed. The discipline and economy of Hofwyl school will be adopted, in connexion with certain improvements which experience has suggested. Mr. Meade's original object was, to educate a son under his own eye for the profession of agriculture; but he was induced, partly from motives of economy, to fall upon the plan of establishing an institution for others.

He publishes a letter from ex-President Monroe, highly approving his plan. Mr. Monroe speaks of our republican institutions, as being not only opposed to hereditary distinctions, but as "tending to produce, by degrees, an equality of fortune, as well as of rights." The success of such a system of government, he conceives, "must depend on the intelligence, as well as virtue, of the whole community. Every effort then (he continues) to enlighten the whole community, merits encouragement and support. In that light I viewed your exertions, and am particularly gratified to behold them in the son of one of my oldest and best friends."—*Spirit of the Age*.

## MISTAKES IN HYGIENE.

MANY people sadly misunderstand the true laws of Hygiene. Fearful of the prejudicial influence, upon the human body, of the natural agents that surround it—the proper use of all of which is essential to its health, or even to its very existence, a system of perpetual caution, and of artificial and unwise restraints, is put in practice—the tendency of which, so far from being beneficial to health, is to harass the mind—to curtail the amount of natural enjoyment, and by impairing the vigour of the system, to render it a ready prey to disease. Under pretence of observing the important rules of temperance, exercise, and a due attention to the avoidance of atmospherical vicissitudes, in relation to their children, how many parents, by excess of caution founded upon a misunderstanding of these rules, have, instead of guarding their offspring from infirmity and disease, rendered them much more susceptible to both. As striking examples often make a much deeper impression than mere arguments or persuasions, we take the liberty of laying before our readers a case in point, as related by an experienced physician, who has for many years been numbered with the dead.

The individual referred to in the following history, remarks the Doctor, was a young gentleman, whom I attended at a very early period of my practice, and who fell a victim to the excessive fondness of a weak and indulgent mother. With every wish to promote her son's health and happiness, she was, as far as

respected intention, the *innocent*, but actual cause of destroying both. She brought on relaxation, and debility, by her mistaken and misguided efforts to avert them; and while she hoped, by a system of precaution founded in erroneous views, to prolong the life of an only son, the very means resorted to not only abridged its duration, but precluded his power of enjoyment during the few years he lived. Though he was buried at the age of twenty-one, he might be said to have died in his cradle; for life has been well defined, not to consist in merely breathing,—but in making a proper use of our organs, our senses, our faculties, of every power and function of our system which contributes to the consciousness and usefulness of our existence. But to our history.

Henry Darlington was the only son of a country gentleman, of amiable manners and sound learning, but of a yielding disposition and recluse turn of mind. The mother was the daughter of a tradesman, in a neighbouring city, and had been brought up with extreme delicacy and indulgence. For some time after his birth, master Harry was reckoned a promising boy, possessed of a sound though somewhat delicate frame. The prospect of his surviving the perilous period of infancy, and even of attaining to an advanced age, was about as fair as that of any other child. But his mother, who prided herself upon her good sense, and systematic habits, determined to superintend entirely, what she was pleased to term her son's physical education; and her fond husband had too little firmness to oppose the wishes of his wife, and was too blinded by fondness for her, and for his infant, to perceive the baneful effects of the absurd system of privations, which was quickly put in practice. These, however, were soon apparent—the child became pale and emaciated—stinted in its growth, fretful and peevish. But so far from this being attributed to the discipline to which the child was subjected, his very weakness was supposed to render a strict adherence to it still more necessary.

When I first saw him, Henry was about eighteen years of age; but to judge from his looks, one would have supposed him to be nearer eighty. His face was long, pale, and deeply furrowed with wrinkles—his eyes were sunk in their sockets—his teeth were quite decayed—his nose and chin almost touched each other—his breast was narrow and projecting—his body twisted—his legs like spindles—his hands and fingers approaching nearly to the form of birds' claws—in short, his whole figure exhibited the truly pitiable appearance of a superannuated man, sinking under the weight of years and infirmities into the grave.

It was near the close of spring, that I paid my first visit. I then found him wrapped up in clothing, sufficient almost for the rigours of a Lapland winter, and so closely muffled, that one could hardly see the tip of his nose. He wore two pairs of stockings—his gloves were double, and reached half way up his



arms—and to complete the absurdity of his attire, his body was tightly laced in a kind of stays, in order, as his mother informed me, to give strength and support to his chest and lungs. Though armed in this manner at all points, he seldom peeped out of doors, except during the dog-days, and then ventured on foot no further than the garden gate, or once a week to the church, which stood a few rods from his father's dwelling. The latter was, I believe, the most distant excursion he ever made; and the extraordinary attempt was always preceded, and accompanied with peculiar care, and many additional preservatives from cold, bad air, over-exertion, &c.

The eye of his parents might be truly said to watch over him by night, as well by day. He slept in the same room with them, having never been permitted to lie in a separate chamber, lest he should throw the clothes off, or feel the want of any immediate assistance. He was not allowed to rise until late in the day, for fear his health might be affected from the want of sufficient rest, or from the dampness of the morning air; his parents never once dreaming that all the supposed inconveniences which they so much dreaded, could not be half so injurious as the relaxing atmosphere of a warm bed, or the enervating effects of inaction or repose too long indulged in. His food and drink were of the weakest quality, always administered warm, and by weight and measure. When I recommended a more nourishing diet, and a little wine and water, I was told, that the strongest things master Harry had ever taken was *chicken water*, and that he durst not venture on animal food, or taste a drop of wine, for fear of injuring his stomach, or of exciting a fever; and that more active exercise and a less amount of clothes, than that to which he had been accustomed would certainly affect his lungs. Thus was the poor lad reduced almost to a skeleton through the silly apprehension of disease. His system was now possessed of too little energy to allow a hectic flush to spread even for a moment over his countenance, which had acquired the colour of a parboiled chicken. All the powers of life in him were languid, and even his speech resembled more the squeaking of a bird, than the voice of a man.

When I spoke of exercise in the open air, I was told that he took a walk every fine day in the hall, and this his mother deemed quite sufficient for one of his *delicate* constitution. I mentioned riding on horseback—the mother was frightened at the very idea of so dangerous an experiment. On telling her that I owed the firmness and vigour of my own constitution to riding every day, she began to think there might be something *specific* in it, and she therefore consented to the purchase of a little, sure-footed, gentle pony. But tame as the creature was, it did not quiet the mother's alarms. Master Harry, though placed upon the pony's

back, was not entrusted with the reins. These were given in charge to a maid servant, who led the horse around the orchard; the timid rider was cautioned to grasp with both hands the pommel of the saddle, while the father walking on one side, and the mother on the other, held him fast by the legs, lest he might be thrown by a sudden start of his high-mettled steed. This exhibition was too ridiculous not to excite the laughter of the neighbours, which soon put an end to master Harry's equestrian exercises.

The timidity of a youth thus brought up, is more easily conceived than described. Fearful of every thing, he would run from the most inoffensive animal, as if he had been pursued by a lion or a tiger. His weakness in this respect being known to the village boys, it was a common practice with them, whenever they saw him peeping through his father's gate, to frighten him into the house by calling the pigs to bite him.

With all this excessive weakness both of body and mind, master Harry had, nevertheless, some good points about him. His parents represented him as a perfect model of morality, and I had no right to dispute their word, though I did not give him quite so much credit on that score, as they did; for he did not possess sufficient force of constitution to be capable of any kind of vice. But I viewed with mixed emotions of admiration and pity, the proofs of learning and abilities which he left behind him. At this I was the more surprised, as the incessant care bestowed on his person seemed to leave very little time for the culture of his mind.

This young man lingered on during nearly three years of a miserable existence, after my first visit, and then died without a groan, or any mark of disease, from premature old age—the machine being fairly worn out before he had completed his twenty-first year.

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#### IRISH PATRIOTISM.

WE extract the following very pertinent remarks from the "Genius of Temperance," a zealous and steady advocate of the cause of sound morals, as the basis of individual no less than social happiness. Its editors, Messrs. Goodell & Crandall, acting the part of true philanthropists, are as decidedly opposed to the small but daily moderate potations of ardent spirits, which gradually undermine the health, and pervert the moral sense, as they are to the bolder indulgence, which, while it at once leads to intoxication, brings with it, for the time at least, its immediate penalty of suffering and conscious wrong.

"It is truly cheering to find such a man as O'Connell denouncing whiskey, in a patriotic speech to the Irish people. '*Let there be no whiskey drank,*' said he, '*and there will be no riots.*' Well will it be for the cause of



liberty, when all its advocates, like O'Connell, shall discover that freedom and strong drink cannot exist together. It augurs well for the cause of liberty in Ireland, that its fearless advocate is a good temperance man; and it is equally creditable to the Irish people, that his speech was received with applause. Queries—How would it do for our Presidential and Congressional candidates to harangue the people in favour of total abstinence? Are we less likely to *retain* our liberties than the Irish are to achieve theirs? Fear of popular displeasure did not deter O'Connell from denouncing whiskey. He did not stop to inquire whether his hearers were '*prepared* to receive the doctrine.' Are not some of our American clergy less faithful than the Irish politician? Would a parasite or a courtier entertain the gentry and nobility with a temperance speech? Or would any urge on an autocrat the duty of refraining from wine, lest he should 'pervert judgment?' Is it not plain that the common people are, every where, more ready for the work of moral reform, than the luxurious? By whom, then, should schemes of moral reform be framed and administered? To whom should we look for counsel, and example, and influence, in our temperance measures?

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### THE SEVEN AGES OF INTEMPERANCE.

#### A PARODY

"*Use me, but don't abuse me.*"—Ace of Spades.

ALL the world's a bar-room,  
 And all the men and women merely tiplers:  
 They have their bottles and their glasses;  
 And one man in his time takes many quarts,  
 His drink being seven kinds.—At first the infant,  
 Taking the cordial in the nurse's arms;  
 And then, the whining school-boy with his drop  
 Or two of porter, just to make him creep  
 More willingly to school.—And then the lover,  
 Sighing like furnace, o'er his lemonade,  
 Brewed into whiskey punch.—Then a soldier,  
 Full of strange oaths, and reeling with brandy;  
 Brutal and beastly, sudden and quick in quarrels;  
 Seeking the fiend Intemperance  
 E'en in the gallon's mouth.—And then the justice,  
 In fair round belly, with Madeira lined,  
 Most elegantly drunk, superbly corned,  
*Full of wise saws against the use of gin:*  
*And so he swallows wine.*—The sixth drink  
 Shifts into the lean and bloated dram-drinker;  
 A spectacle his nose; he's scorched inside;  
 The wretch's ragged hose, a world too wide  
 For his shrunk shank; and his once manly hand  
 Shaking the cup of tea, well lined with rum,  
 Seems now five palsied bones. Last drink of all,  
 That ends intoxication's history,

Is laudanum, self-murder's long oblivion ;  
Sans faith, sans hope, sans life, sans every thing.

[*Comic Annual.*]

If the above lines do not seem very appropriate to a comic annual, they have the merit of conveying an important truth. The use of an intoxicating drink at any age, as uncalled for by the daily wants of the body or condition of the mind, is an abuse at the time, even though it were not, as it so often is, the beginning of a custom which finally becomes a fixed habit, at once destructive and degrading to the individual ; the source of innumerable vexations and heart-burnings ; aye, heart-breakings to his friends.

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*Ardent Spirits in Warm Climates.*—Doctor Marshall, the Deputy Inspector of Hospitals, observes: "I have myself marched on foot with troops in actual service, in a tropical climate, whose mean temperature is considerably higher than that of Jamaica, without any other beverage than water, and occasionally a cup of coffee. So far from being calculated to assist the human body in enduring fatigue, I have always found that the strongest liquors were the most enervating, and this in whatever quantity they were consumed ; for the daily use of spirits is an evil habit, which retains its pernicious character through all its gradations: indulged at all, it can produce nothing better than a diluted or mitigated kind of mischief."

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*Different Tastes.*—A French Journal, in noticing the method of making English *ginger-beer*, says: "As French palates are more delicate than those of their neighbours on the other side of the water, perhaps it will be better to leave out the *ginger*."

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We congratulate Professor Stewart upon his triumphant refutation of the Strictures made upon his late Prize Essay, by a reviewer in the *New York Observer*. His remarks in relation to the *mixed* and *brandied* liquors, generally drank in Europe and in this country, under the name of wines, are in strict conformity with those of every writer who has investigated the subject. Our own opinions, in relation to the wines in ordinary use, will be found in the first volume of this Journal, page 136. To insure success to the efforts now making, in the cause of temperance, as decided a stand must be made against the use of wine, using the latter term in its common acceptation, as against ardent spirits. When *pure light wine* shall be placed within the reach of every individual throughout our country, it will be sufficient time to offer an opinion as to the propriety of its habitual use: we have at present, however, to guard against the extension of a pernicious doctrine, warmly advocated by many from whom we should have expected better things, that the constitution of man requires, for its well-being, a more stimulating drink than simple water.

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Professor Hitchcock will please receive our thanks for his politeness in transmitting us a copy of the improved edition of his *Lectures on Diet, Regimen, and Employment*. The very favourable notice which he has taken, in this work, of our labours in the same cause in which he is himself engaged, prevents us from saying all that we should otherwise be induced to do, in its favour. We may venture, however, without being suspected of interested motives, to recommend the attentive perusal of the work to every one who desires to become acquainted with the means of avoiding disease and all its attendant sufferings. The improvements and additions which the present edition has received, render it, if possible, even more interesting than the first.



*The Young Ladies' Journal of Literature and Science*; edited by Mrs. Almira Spencer, Baltimore. W. & J. Neall, Publishers.—Judging from the contents of the six numbers already published, we have formed a very favourable opinion of this work. It presents a pleasing miscellany of instructive and amusing articles, written generally with a good deal of taste. The Journal being, as its title imports, designed chiefly for the perusal of the young, the insertion of short scientific essays, written in a familiar style, which we believe is intended by the editor, will add greatly to its interest and usefulness.

*To Clergymen, Sunday-school Teachers, and others.*

## THE POLYGLOTT POCKET BIBLE,

*With 60,000 References.*

KEY AND MIELKE, No. 175 Market Street, have in press, and will publish on the 1st of April, a splendid edition of the Polyglott Bible, the authorised version, with marginal readings and parallel passages in the centre.

This is the first and only pocket edition of the Bible, with parallel references in the centre, ever published in the United States, and is much more convenient than those with references at the bottom of the page. This Bible is about half the thickness of Bibles generally.

The Rev. H. Horne, in speaking of the London edition of the Bible, (from which the above is printed,) in his *Introduction to the Study of Scripture*, vol. 2, p. 527, says—"This edition is the most elegant and useful of all the Pocket Editions of the entire English Bible, with parallel references; and contains a new selection of upwards of 60,000 passages that are really parallel.

The following letter, on the subject of the intended publication of the Polyglott Pocket Bible, by L. A. Key, is from the pen of the Rev. Dr. Thomas M'Auley of this city, the publication of which is deemed proper here.

Philadelphia, 5th October, 1830.

DEAR SIR,—It has given me great pleasure to learn, that you have undertaken to give to the public, a *neat, correct, and elegant, stereotype copy* of the ENGLISH POLYGLOTT POCKET BIBLE, with its marginal references and readings in a middle column.

So far as I am able to judge, after several years' constant use of this Bible, I think the marginal references and readings are more correct and useful for all common purposes, than any others extant. Those of Canne, Scott, Brown, Blaney, Ostervald, and others, are too numerous, and many of them entirely useless to the Christian in the closet, or the scholar in the class: and are unpleasant and unprofitable when crowded into the margins of a pocket Bible,—while those of the Polyglott are few, yet containing all that is highly important, and by a very ingenious arrangement, are placed without confusion in a small middle column, without injuring or obscuring the face of the page.

The English copies of this Bible are *too broad and long for convenient use*, and the price is *too high for common use*. But your arrangement to reduce both the *page* and the *price*, and yet to retain all the benefit and beauty of the Bible, will entitle you to the merit of having put into the hands of the youth of your country, a reference Bible every way suited to the *Closet*, the *Sabbath School*, and the *Bible Class*. And should your stereotype plates be rendered sufficiently accurate, which we confidently expect, you cannot fail of commanding a most extensive sale. The necessities and the convenience of the whole community call loudly for an American edition of this valuable and well-prepared Bible.

Wishing you all possible success in your most praise-worthy efforts, and full remuneration for your risks, and cares and labours,

I remain, dear sir, your friend, and servant in the Gospel,

MR. L. A. KEY.

THOS. M'AULEY.

*Pastor of the Tenth Presbyterian Church,  
corner of Walnut & Twelfth sts.*

Further recommendations could have been easily inserted here; but the above contains such full and satisfactory evidence of the nature and utility of the work, as to preclude the necessity of any thing more.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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**NO. 16.      PHILADELPHIA, APRIL 27, 1831.      VOL. II.**

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Not he alone, remarks a celebrated moralist,\* is to be esteemed a benefactor to mankind, who makes a useful discovery ; but he also, who can point out and recommend an innocent pleasure, friendly alike to morals and to health. Of this kind are our emotions arising from the observation of nature ; and they are highly agreeable to every taste uncorrupted by vicious indulgence.

Rural scenes, of almost every kind, are delightful to the mind of man. The verdant plain, the flowery mead, the meandering stream, the playful lamb, the warbling of birds, are all capable of exciting emotions gently agreeable. But the misfortune is, that the greater number of us are hurried on in the career of life, with too great rapidity, to be able to give attention to that which solicits no passion. The darkest habitation in the dirtiest street of a city, where money can be earned, has greater charms, with many, than all the freshness and luxuriance of an Italian landscape. Yet the patron of refined pleasure, the elegant Epicurus, fixed the seat of his enjoyment in a garden. He thought a tranquil spot, furnished with the united sweets of art and nature, the best adapted to delicate repose: and even the severer philosophers of antiquity, were wont to discourse in the shade of a spreading tree, in some cultivated plantation.

It is obvious, on intuition, that nature often intended solely to please the eye in her vegetable productions. She decorates the flowret that springs beneath our feet, in all the perfection of external beauty. She has clothed the garden with a constant

\* Vicessimus Knox.



succession of various hues. Even the leaves of the trees undergo pleasing vicissitudes. The fresh verdure they exhibit in the Spring, the various shades they assume in Summer, the yellow and russet tinge of Autumn, and the nakedness of Winter, afford a constant pleasure to a mind enamoured with the picturesque. From the snow-drop to the moss-rose, the flower-garden displays an infinite variety of shape and colour. The taste of the florist has been ridiculed as trifling; yet surely without reason. Did nature bring forth the tulip and the lily, the rose and the honeysuckle, to be neglected by the haughty pretender to superior reason? To omit a single social duty for the cultivation of a polyanthus, were ridiculous, as well as criminal; but to pass by the beauties lavished before us, without observing them, is no less ingratitude than stupidity. A bad heart finds little amusement but in a communication with the active world, where scope is given for the indulgence of malignant passions; but an amiable disposition is commonly known by a taste for the beauties of the animal and vegetable creation.

Among the employments suitable to old age, Cicero has enumerated the care of a garden. It requires no great exertion of mind or body; and its satisfactions are of that kind which please without agitation. Its beneficial influence on health, is an additional reason for an attention to it at an age when infirmities abound. In almost every description of the seats of the blessed, ideas of a garden seem to have predominated. The word Paradise itself, is synonymous with garden. The fields of Elysium, that sweet region of poesy, are adorned by the ancient writers with all that imagination can conceive to be in this way delightful. Poets have always been charmed with the beauties of a garden. Some of the most pleasing passages of Milton, are those in which he represents the happy pair engaged in cultivating their blissful abode. Pope also was distinguished for his love and taste for gardening; according to Warton, the enchanting art of modern gardening, for which Great Britain is deservedly celebrated, chiefly owes its origin and its improvements to the two last named poets, Milton and Pope. Lucan is represented by Juvenal as reposing in his garden. Virgil's Georgics prove him to have been captivated with rural scenes, though, to the surprise of his readers, he has not assigned a book to the subject of a garden. Shenstone made gardening his study; but with all his taste and fondness for it, he was not happy in it. The captivating scenes which he created at the Leasowes, afforded him, it is said, little pleasure in the absence of spectators. The truth is, he made the embellishment of his grounds, which should have been the amusement of his life, the business of it; and involved himself in such troubles, by the expenses it occasioned, as necessarily excluded tranquil enjoyment.

It is the lot of few to possess land so extensive and well adapted as his, to constitute an ornamental farm. Still fewer are capable of supporting the expense of preserving it in good condition. But let not the rich suppose they have appropriated to themselves the pleasures of a garden. The possessor of an acre, aye, even of a few rods of ground, may receive a real pleasure from observing the progress of vegetation, even in a culinary plant. A very limited tract, properly attended to, will furnish ample and pleasing employment for an individual during those hours not necessarily devoted to the calls of business or of duty. The operations of grafting, of inoculating, and of transplanting, are curious experiments in natural philosophy, which may be carried on even in a garden of contracted dimensions; and that they are pleasing as well as curious, those can testify who remember what they have felt on seeing their attempts succeed. ‘Amusement reigns,’ says Dr. Young, ‘man’s great demand.’ Happy were it, if the amusement of managing a garden were more generally relished. It would surely be more conducive to health, and the preservation of our faculties to extreme old age, were that time, which is now devoted to indolence or to trifling or vicious in-door amusements, or which is wasted in bacchanalian festivity, spent in the open air, and in active employment—in other words, in the cultivation of a Garden.

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ROBERT BURNS.

If the biographer who records the errors and frailties of genius, had no other motive than a desire, by contrasting its darker shades with the fair and bright colours which have given it renown, to produce a finished picture, we might admire his skill as an artist, but he would fail to interest us as a moralist and philanthropist. Still more coldly and repulsively would we look upon the labours of a severe censor, whose sole task and pleasure should consist in a minute dissection and exhibition of conduct, the motives of which he is, from primary defect of feeling, incapable of appreciating, and of crimes, the temptations to which, in strong and unrestrained passions, he can only measure by the cold calculations of intellect and worldly prudence. It is not by such measures that religion and morality encourage their votaries, or win over the sinner from the evil of his ways. If we recur to the past, it ought to be to convert it into a lesson for the future: if we allow ourselves to expose the errors of our fellow men, it ought to be solely that the exposure may serve as a warning and an example to ourselves and associates, against similar errors. In the course of our own humble labours, in the conducting of this Journal, we have endeavoured to regulate ourselves by this rule. We lay more stress on the deed than the doer, on the effect than the motive; we speak of what is evident, and of what may be measured



by the laws of evidence. It is not for us to search the heart, and to say that the follies and vices by which the health is injured, and peace of mind impaired, spring from base feelings and corrupt motives. But when we aver, as from our own knowledge and belief, founded on the recorded and authenticated knowledge of others, that particular practices and creeds are prejudicial to the bodily vigour and mental serenity of our fellow creatures—that they are founded in ignorance, and supported by prejudice and misrepresentation, we stand upon very different ground. We now surround ourselves by facts and experience—not the last isolated fact or experiment, but the accumulation of ages,—not a *lusus naturæ*, but nature as she shows herself at large, and as she has been expounded and illustrated by her most industrious and untiring observers. Thus supported, we often find ourselves in array against hasty opinions and crude systems. Sometimes we even are opposed to our friends—sometimes to genius for which we may entertain a warm and passionate admiration. If these suffer, we ourselves are wounded; we deprecate the hard necessity of our fate; but, hard as it is, we cannot refrain from thinking in a particular manner, when we do so from what we believe to be full evidence; nor can we, without insincerity, at all times refrain from giving publicity to our opinions, when we know that our range of inquiry has been more extensive, our accumulation of facts larger, than have been enjoyed by those whose public doctrines and hygienic revelations we criticise. These explanations are peculiarly called for, when we approach the consideration of the life of such a man as Robert Burns—‘glorious Burns,’ as he is so often called, by some who think they see in this epithet, not so much an acknowledgment of his surpassing genius, as a title by which the sons of jovial mirth—the followers of Bacchus—the revellers of the festive board, claim him as one of their number, and as a patron of their order, and an evidence in their favour. The claim has been too often tacitly admitted; but it is illegitimate, and not sanctioned by the history of the man. His “native wood-notes wild” were not the inspirations from the intoxicating bowl—they were the outpourings of a heart, whose possessor communed with the sublime and beautiful features of his own fair land—with its mountains, whose summits were in the mist—with its clear and rapid rivers—“its broomy and heathery braes—the deep dell, where, all day long, sits solitary plaided boy or girl, watching the kine or the sheep,—the moorland hut, without any garden,—the lowland cottage, whose garden glows a very orchard, even now crimsoned with pear-blossoms, most beautiful to behold,—the sylvan homestead, sending its reek aloft over the huge sycamore that blackens on the hill side; the straw-roofed village, gathering with small white crofts its many white gable ends, round and about the modest manse, and the kirk-spire covered with the pine-tree that shadows its horologe,—the small, sweet, slated, rural town, low as Peebles, or high as Selkirk, by the clear flowings of Tweed or Ettrick,—there, in such sacred scenes,” did the genius of Burns obtain materials for his poetry. He has, indeed, laughed and caused joy and laughter at the festive board—he has written songs to be sung at it. But we ought not to be ignorant of the fact, that “holding the plough was a favourite situ-

ation with Robert for poetic compositions, and some of his best verses were produced while he was at that exercise." The verses to the *Mouse*, and *Mountain Daisy*, were composed at such times as these. The phrase, "Let us worship God," used by a decent sober head of a family, introducing family worship, seemed so peculiarly venerable to Burns, that to the sentiments inspired by it, we are indebted for the *Cotter's Saturday Night*, which, for the charms of verse—a happy blending of genuine poetry, feeling, and religion, ranks as a composition unique in its kind, worthy of daily recitation by every inhabitant of our land, from the lisping infant to the man of many years. We are left to infer from the language of his brother Gilbert, that this poem was composed in some of the frequent Sunday afternoon walks through the fields, of which Robert was so fond. "It was on one of these walks that I first had the pleasure," says Gilbert, "of hearing the author repeat the *Cotter's Saturday Night*." That inimitable song of "*Scots wha hae wi' Wallace bled*," was composed when Burns was riding across the wilds of Kenmore, and exposed to a violent storm. Mr. Syme, his companion on the occasion, tell us, that "the poet enjoyed the awful scene—he spoke not a word, but seemed wrapt in meditation. He was charging the English army along with Bruce, at Bannockburn." "He was engaged in the same manner on our ride home from St. Mary's isle, and I did not disturb him." Next day he produced the song. It was while riding through a track of melancholy joyless muirs, between Gallway and Ayrshire, that he composed that fine plaintive song, "*The Chevalier's Lament*." We learn, moreover, from one of his biographers, (Dr. Currie,) that influenced perhaps by habits formed in early life, he usually composed while walking in the open air. And Mr. Lockhart, (*Life of Burns*,) tells us, when speaking of the habits of the poet at Elliesland, that he might be seen on a precipitous bank of the Nith, striding alone, early and late, especially when the winds were loud, and the waters below him swollen and turbulent. For he was one of those that enjoy nature most in the more serious and severe of her aspects; and throughout his poetry, for one allusion to the liveliness of spring, or the splendour of summer, it would be easy to point out twenty in which he records the solemn delight with which he contemplated the melancholy grandeur of autumn, or the savage gloom of winter."

Our readers will, we are sure, join us in the opinion, that the purest, noblest fervour of Burns's poetry, was excited by the objects of external nature—the scenery before his eye, the wind fanning his cheek, and the rippling of the current, and song of the feathered tribe—or by the in-door scenes of quiet domestic worth. But we have as yet only spoken of the poet—it remains for us to say something of the man—of his physical peculiarities and sufferings, and of the influence which they exerted over his moral and intellectual nature. The subject is a painful one, but it furnishes a salutary lesson. Our information will be derived mainly from Lockhart's work already adverted to.

Robert Burns inherited from his father a robustness of frame, with, however, no little irritability of temperament, and proneness to violent palpitation of



the heart. He himself, in the latter years of his life, spoke of his constitution and frame as being *ab origine* blasted with deep incurable taints of hypochondria. An early acquaintance of the bard, who often shared his bed with him at Mossgiel, relates, that the palpitation of the heart and threatening of fainting and suffocation, were so regularly his nocturnal visitants, that it was his custom to have a tub of cold water by his bed side, into which he usually plunged more than once in the course of the night, thereby procuring instant, though but short-lived relief. His father was, in his humble station, a man eminently entitled to respect; few "understood men, their manners, and their ways" better. He was also strictly religious, and exceedingly attentive to promoting the mental improvement of his children. No stronger evidence need be given of the reverential love with which he was regarded by them, than the fact of his being the original of "the saint, the father, the husband," so beautifully described in the "Cotter's Saturday Night." "He conversed familiarly," says Gilbert Burns, "with us on all subjects, as if we had been men, and was at great pains, while we accompanied him in the labours of the farm, to lead the conversation to such subjects as might tend to increase our knowledge or confirm our virtuous habits." Robert, the poet, was at this time nine years of age. His mother is described as a very sagacious woman, without any appearance of forwardness or awkwardness of manner; and it seems, that in features, and as he grew up, in general address, the poet resembled her more than his father. She had an inexhaustible store of ballads and traditional tales, and appears to have nourished his infant imagination by this means; while her husband paid more attention to "the weightier matters of the law." Though born in comparative poverty, Robert Burns was in many respects the inheritor of noble qualities of mind and disposition, and of no little bodily strength, with, it must be acknowledged, some peculiar infirmities of both mind and body. "His moody thoughtfulness, and laconic style of expression were both inherited from his father, who, for his station in life, was a very singular person." He was daily inured to a life of toil. At thirteen years of age he assisted in threshing the crop of corn, (oats,) and at fifteen was the principal labourer on the farm; for his parents had no hired servant, male or female. To the hard labour and sorrow of this period of his life—for the anxiety of the brothers on account of their father's advancing age and infirmities was great—Gilbert Burns attributes that depression of spirits with which Robert was so often afflicted through his whole life afterwards. At this time he almost constantly suffered, in the evenings, from a dull head-ache, which, at a future period, was exchanged for the palpitation of the heart, already spoken of. We are not, however, to suppose that the education of young Burns was entirely neglected. He and his brother, and a few other boys, availed of all the time which could be remitted from labour to learn the elements of English literature, from a school-master of the name of Murdoch. It has been said of Robert, that he had read, and read well, ere his sixteenth year elapsed, no contemptible amount of the literature of his own country, and had even some smattering of French.

Notwithstanding the great labour which was thought to be straining the

youthful strength of the poet, his biographer, Lockhart, says of him, in his seventeenth year, "Robert Burns's person, inured to daily toil, and continually exposed to every variety of weather, presented, before the usual time, every characteristic of robust and vigorous manhood. He says himself, that he never feared a competitor in any species of rural exertion; and Gilbert Burns, a man of uncommon bodily strength, adds, that neither he nor any labourer he ever saw at work, was equal to the youthful poet, either in the corn-field, or the severer task of the threshing floor." His admiration for the fair sex early began to display itself, and was ever after among the dominant passions of his life.

His nineteenth summer was spent on a smuggling coast, a good distance from home, at a noted school, in learning<sup>to</sup> mensuration, surveying, dialling, &c. in which he made good progress. But here it was, unhappily, that he also learned the first lessons in dissipation. The contraband trade was at that time very successful, and it sometimes happened to him to fall in with those who carried it on. Scenes of swaggering riot and roaring dissipation were till this time new to him; but he was, and we are now using his own language, no enemy to social life. He learnt to fill his glass, and to mix without fear in a drunken squabble. Had some kind and considerate friend warned the poet of the danger which he was then incurring, and entreated him to abstain entirely from the intoxicating draught, he would no doubt have had to encounter the sarcasms and ridicule, if not of Burns himself, at least of the squirearchy of the country, as well as the smugglers on the coast; all of whom, —and perhaps they would have been joined in sentiment by the gentlemen of the long-robe in Edinburgh—would have declared, that there are many virtues in whiskey; that its temperate use could hurt nobody; that it is the life of company and good fellowship; and that to denounce its use entirely, was a hypocritical pretence to sobriety, or puritanical and ascetic imposture, to which genius and high feeling ought not to submit. If a physician had assumed the task of monitor, he could have told the poet that spirituous potations, even if they imparted at the moment of their being drunk temporary exhilaration—an effect, however, by no means certain—they would inevitably aggravate any constitutional despondency, such as Burns laboured under, and increase the violence and frequency of the fits of palpitation and feeling of suffocation, to which he was also liable. The propensity which with him, instinctively as it were, required indulgence, was that to poetical composition. It raged with sufficient fervour without the factitious excitement of the bottle. "My passions," says the poet of himself, "once lighted up, raged like so many devils, till they found vent in rhyme; and then the conning over my verses, like a spell, soothed all into quiet." But evil example, and a desire to escape for the moment from depressing thoughts, in society more remarkable for boisterous mirth than well regulated taste, led Burns into repeating his convivial excesses. In his twenty-third year he went to Irvine, with a view of learning the business of a flax-dresser, but his career in this new line was short. The shop accidentally caught fire during the carousal of a New-Year's day morning, and Robert was left not worth a six-pence. One of the most intimate companions of Burns, while he lived at Irvine, was David Sillar, at this



time a poor school-master, and to whom the "*Epistle to Davie, a brother Poet*," was subsequently addressed. Sillar, according to all accounts, was exceedingly jovial in life and conversation. In the sequel, however, he became remarkable for strict habits of abstemiousness; but his example for good was not so effective as it had been for evil in former times, in swaying the conduct of his friend Burns. "It was during the same period, that the poet was first initiated in the mysteries of free-masonry; which was," says his brother, "his first introduction to the life of a boon-companion. He was introduced to St. Mary's Lodge, of Tarbolton, by John Ranken, a very dissipated man, of considerable talents, to whom he afterwards indited a poetical epistle."

Here we must suspend our sketch of the habits of the great Scottish poet. Other matters claim to divide our attention, and require their share of our pages.

### CALISTHENIC EXERCISES.

DESIROUS of impressing on our readers the great importance of that branch of physical education, which consists in regular and graduated bodily exercise, we continue to direct their attention to the means of carrying this into effect in the most agreeable and salutary manner. On the present occasion, we avail of a work, by Signor Voarino, which we have recently received from London\*—a plate from which, and the accompanying explanatory directions are subjoined.

The Exercises, by balancing, are very well calculated to give strength, not only to the arms and shoulders, but also to the back—and they may be regarded as among the most efficient means of correcting that weakness of the muscles of one side, which leads to lateral curvature of the spine. As preventive means, these exercises, in moderation, may be directed by every teacher of calisthenics and gymnastics. As curative means—the disease having actually begun, they ought not to be had recourse to without the counsel and cautionary advice of the family physician.

*First Exercise.*—"The pupil, placed at the balance,† the stick at the height of the breast, must take hold of it, both hands facing the shoulders, the nails outward; she must bend the knees gently till they almost touch the ground, rise in the same manner, change hands, the nails inward, repeating the same exercise several times. See *Plate, fig. 1.*

*Second Exercise.*—The pupil, placed with both hands at the balance, must bring the right foot forward, let herself descend gently, bending the

\* "A Treatise on Calisthenic Exercises, arranged for the Private Tuition of Ladies."

† The balance is a moveable instrument, supported by means of a hook, strongly fixed in the ceiling of a room, from which two cords are suspended; and at the extremities of which is fixed a stick, made of a very dry piece of ash wood, four feet in length, and an inch and a half in diameter. The middle of the stick should be wrapped with any sort of soft substance, such as cotton, velvet, &c. to prevent it from hardening the hands. In order to prevent the cords from twisting, a swivel must be used, so that the balance may turn in any direction.

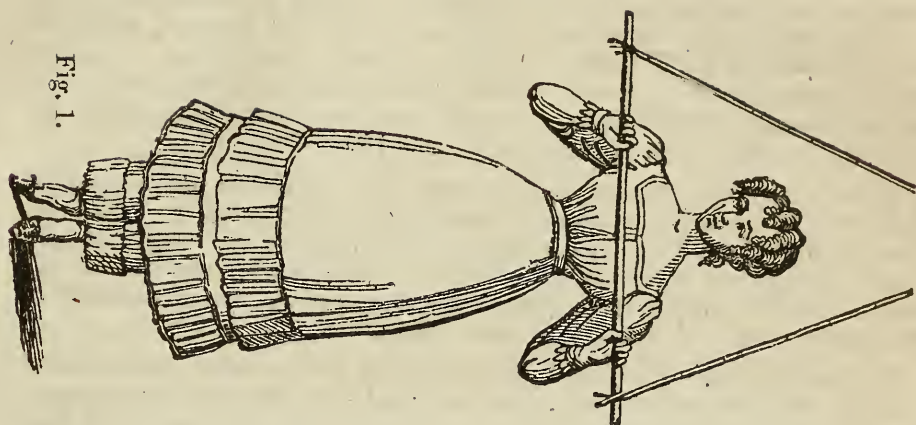


Fig. 1.



Fig. 2.

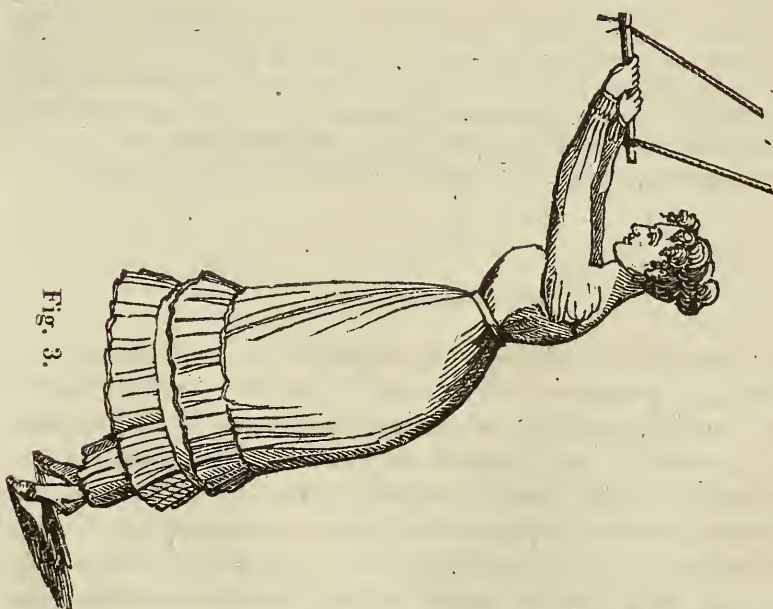


Fig. 3.



right knee and extending the left, supporting the body by the strength of the arms and toes, must raise herself in the same way, and descend backward, the right arm and knee stretched, and the left bent; then return to her position, making the same movement, and placing the right foot before; and repeat the same exercise as with the right, and then return to her place: the same must be done with both together. See *Plate, fig. 2.*

*Third Exercise.*—The pupil, placed with both hands on the stick, must raise herself on the toes, leaning her body forward, extending the arms; and after taking her equilibrium, she must return lightly on her heels, the body erect, and the arms extended; afterwards let herself descend backwards, the knees extended, and the body suspended by the arms; she must then rise in the same manner and take her position. See *Plate, fig. 3.*

*Fourth Exercise.*—The pupil, always placed in the same manner, must push the stick forward, extending the arms, and letting herself lean forward, the arms bent, the knees stretched, and the toes on a line; she must then raise herself by the strength of the arms and feet, letting herself descend backward, with the arms and knees stretched, and the heels on a line, raise herself in the same manner and take her position.

This exercise is illustrated by another plate in Signor Voarino's work.

*Fifth Exercise.*—The pupil, placed with the chest against the stick of the balance, the hands resting upon it, must set two steps forward, extending the arms, bring the heels upon a line, raise the arms high, stretched their full length, and the chest thrown out, the shoulders considerably held back; she must then raise the body, bending the arms and knees; and, setting the feet to the ground, return to her place. See *Plate, fig. 1.*

*Sixth Exercise.*—The stick at the height of the head, the pupil must take hold of it with both hands, drawing backward the whole length of the cords, the arms extended, and the body resting on the toes; she must then spring forward as far as possible, the arms and knees bent, descend to the ground, the heels on a line, the arms raised high, and the chest thrown out; afterwards bend the arms, and return to her place, making the same movements. See *Plate, fig. 1.*

*Seventh Exercise.*—The pupil, placed at one of the extremities of the balance, the feet placed under it, the hands crossed, the knees bent, the heels on a line, must support her body by the arms, let herself descend to the left, and, turning completely round, return to her place: the pupil must perform the same movement to the right side, acting by the same principles.

This exercise is also explained by another plate in the work itself.

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## BREAKFAST.

THE early morning meal is one of great importance to every regular liver: of all our meals, it is the one which can with the least propriety be dispensed with. A proper supply of wholesome nourishment in the morning, is requisite to repair the loss sustained by fasting, and the increased discharge from the skin, in the form of insensible perspiration in the night, and to fit the body for the active duties in which it is to engage during the succeeding hours of the day. The keen appetite with which the breakfast table is approached, and the general feeling of well-being, experienced after rising from it, are among the most certain evidences of a healthy stomach. To the

drunkard, the dyspeptic, and the late riser, breakfast presents but few attractions.

In order fully to enjoy this meal, it is essential that the individual should rise from his bed an hour, at least, before partaking of it; that the supper, on the preceding night, should have been light and sparing, and the sleep refreshing. Want of appetite, for breakfast, is often occasioned by the relaxing influence of a warm bed, and an indolent or sedentary mode of life; the importance therefore, of restoring the activity of the stomach, by fresh air and gentle exercise, before sitting down to it, must be evident to every one. All persons, indeed, will find it to their advantage to employ the intermediate time, between rising and sitting down to table, either in walking out of doors, or moving about the house, and taking some amusing exercise. Very active exercise should be avoided; for fatigue or over-exertion has a direct tendency, particularly at this period, to impair the powers of the stomach, and render it unfitted for digesting the food taken into it.

Immediately on reaching home, from the morning walk, breakfast should be ready. The solidity of this meal should be regulated, even by persons in perfect health, by the amount of labour or exercise subsequently to be engaged in, and by the time of dining—as to the quantity of food proper to be taken, the calls of a natural appetite constitute the only safe guide. When the powers of digestion are strong, the individual is engaged in active pursuits, and his arrangements require that dinner should be postponed until a late hour, a soft boiled fresh egg, a slice of the lean part of cold beef or mutton; a portion of a cold roasted fowl, or even of a beef-steak properly cooked, may be added to the bread and fluids ordinarily taken, in order to support the powers of the system, and prepare it for the exhausting efforts to which it is to be exposed. The same diet may even be proper for persons of delicate habits, and for the aged, provided their appetite is good, and their stomach unaffected with disease.

The custom of partaking, at this meal, of coffee or tea, is too deeply rooted to permit us, even were we inclined, to indulge the hope of producing, in regard to it, any important change. Against coffee, however, as an item in the morning meal, when not too strong, and taken in moderation, with a sufficient amount of pure milk and sugar, we have no very decided objections. In many instances, good chocolate, properly prepared, will constitute an excellent substitute for coffee; while those engaged in laborious employments will find in milk, and its various preparations with farinaceous substances, taken in the morning, a nourishment far more wholesome, and better adapted to support their systems through the toils of the day, than either coffee or chocolate. To tea, especially green tea, for breakfast, we have certainly much stronger objections than to coffee.

From the breakfast table of all who are desirous of avoiding uneasy feelings, and of preserving a sound stomach, should be absolutely banished every species of hot cakes. Good bread, well baked, and at least one day old, with the addition of a moderate quantity of fresh butter, or what is still more wholesome, bread slightly toasted, and not buttered until it has been allowed



to cool, should invariably be preferred to hot cakes, short cakes, or, in fact, to cakes of any kind. If home-made bread can be procured, it is, when properly baked, always more nutritious, and easier of digestion, than bakers' bread. Butter has been objected to, as a gross and unwholesome food; we believe, however, the objection to be unfounded: butter, when perfectly fresh, that is, free from the least tendency to rancidity, used sparingly, with bread, is very readily digested, and nutritious; so far from being detrimental to health, it has rather a contrary tendency: it is its immoderate use, by weak and irritable stomachs, that renders it unwholesome. There is one mode, however, in which butter is frequently eaten, that should be carefully abstained from, especially by the delicate and dyspeptic—we mean, when spread upon hot bread, rolls, or cakes; the oily part of the butter being separated by the heat thus communicated to it, remains in the stomach for some time, producing heart-burn, pain, and other uncomfortable sensations. Hot buttered toast is another form in which the butter becomes injurious; it being converted, in preparing the toast, into an acrid, or even caustic fluid, which disorders the stomach, retards digestion, and produces pain and oppression, acrid eructations, &c.

There can not, perhaps, be a more pernicious article served upon the breakfast table, than the very common one of salted fish, cooked by broiling. In the stomach of a ploughman, or other robust and active labourer, it may undoubtedly be digested with facility, and without exciting a single disagreeable sensation; but this is not the case with the less active and more irritable stomachs of the sedentary inhabitants of a city. Salted and broiled fish, taken by the latter, even in quantities which might be esteemed very moderate, will produce a train of disagreeable symptoms, which sometimes continue for the whole of the ensuing day and night. Nausea, pain of the head, rancid eructations, and slight fever, or even eruptions upon the skin, not unfrequently result, in delicate constitutions, from partaking of this species of food. We have intimated above our objection, as a general rule, to the use of tea at breakfast. The following anecdote, related by the celebrated Abernethy, may, on this subject, afford a useful hint to many of our readers.

“There was a friend of one of my pupils, whom he requested me to see; and, upon my word, I thought she had all the symptoms produced by an organic disease of the heart; but recollecting that similar symptoms also resulted occasionally from disease of the digestive organs, I said, ‘pray, madam, is there no particular time at which you find your disease to get worse?’ ‘O yes,’ she answered, ‘every morning, immediately after breakfast.’ ‘Pray, what do you take for breakfast?’ The answer was, ‘always bread and tea.’ ‘O, don’t take tea any more,’ was my reply; ‘I would never take into my stomach that which seems to provoke the complaint.’ This led to a lecture on diet, and the result was, that she was to take bread and milk; however, I thought it was a gone case. About a year afterwards, I one day met my pupil in the street, and upon venturing to inquire of him, how the young lady I had visited was, he replied, ‘O, sir, you have cured her, perfectly cured her, by causing her to take bread and milk for her breakfast.’”

## THE CATECHISM OF HEALTH.\*

THE mode of conveying instruction by dialogue, has always been a favourite and efficient one among the learned in the different sciences, who are more intent on facts, and pertinent illustrations of these facts, than on a fine style. The very restraint which is thus imposed on an author, by compelling him to present only the essential features of the subject, is greatly to the benefit of the reader and learner, whose attention is not distracted, nor memory fatigued, by extraneous and episodical narrative and discussions. When Galileo wished to impress on his countrymen the truth and philosophy of the Copernican system, he threw his arguments into the form of a dialogue; in which, however, he was not content with setting forth the beauty and harmony of the system which he advocated, but, unfortunately for himself, he also cast ridicule on his opponents. The names of modern philosophers, as well as the example of ancient sages, might be adduced in favour of moral and scientific colloquies; but we need not display any recondite research to support the practice. The favourable reception given by the reading public, for many years past, to the "*Conversations on Chemistry*" and "*Natural Philosophy*," and more recently "*Vegetable Physiology*," fully attests the excellence of the plan.

Our remarks on the "*Catechism of Health*" will be brief; not that there is a community of authorship between us who now give our opinions, and the author of the work—we are under no such restraint—but because we believe it carries with it, in itself, the best testimonials of its merit; such as are recognizable and appreciable at once, in running the eye over its pages. We know and esteem the author, and have full reliance on the knowledge which he has brought to the task, and the caution with which he has embodied his facts in the present work. That it will take a place with the select classics, in the library of every reading family, throughout the country, needs not the gift of prophecy to affirm. Eighty thousand copies of the first edition of the German work, which serves as the basis of the one before us, were disposed of; and by a special decree of the prince bishop of Wurzburg, it was, in 1793, introduced into all the schools within his diocese. We cannot allow ourselves to believe that there is less laudable curiosity, in whatever regards their bodily health and moral well-being, among the American people, than among the Germans. Whatever meed of praise has been awarded to the original *Catechism*, is due, in a still greater degree, to the one now before us, in which the additions and improvements are both numerous and important. It recommends itself in a more especial manner to teachers, and guardians of the young—in fine, it is just such a work as every fond parent ought to possess, who is ambitious of carrying into practice those precepts, in which are inculcated, in a concise and intelligible style, the best practical rules for increasing the health and vigour of children and of youth; and of laying thereby, a foundation for a flourishing prime, and a useful and cheerful old age.

\* "*Or Plain and Simple Rules for the Preservation of the Health and Vigour of the Constitution, from Infancy to Old Age.*—Philadelphia, 1831."



In our last page, will be found an advertisement of the contents of the work. We shall content ourselves with extracting the closing paragraph, as a good illustration of the spirit and scope of the author's labours.

"Q. 264. From the preceding view of the causes by which the health and vigour of the system are promoted or impaired, what general conclusion is to be drawn?"

"A. That they who owe their birth and education to healthy, well-informed, and industrious parents; they who from their earliest infancy have constantly breathed a pure, fresh, and dry air, and have been allowed the free and natural motion of their limbs in daily exercise; they whose persons and apparel are always preserved strictly clean; who in regard to their meals observe moderation, order, and simplicity, and drink nothing but pure water; they whose habitations are orderly, clean, dry, and well ventilated; they who have been accustomed from their youth to order, assiduity, and industry; whose reason and virtue have been fortified and improved by early instruction and example; and who have been taught to fear God, love mankind, and do justice to all; they, and they alone, can enjoy continued health and happiness, and have a well grounded hope of prolonging their mental and physical powers to the latest period."

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#### AVERAGE OF AGES.

At a recent meeting of the Royal Academy of Medicine, at Paris, M. Moreau de Jonnès read a memoir entitled "A Statistical Sketch of the division of the populations of Europe into different series, according to the ages of the individuals who compose them." In this memoir, the author examines, successively, the relation which each series of ages bears to the entire population of each country. From various observations he has found, that, in reference to the population, Ireland is the country in which there exists the greatest number of individuals under twenty years of age; they being as one is to two, or composing one half of the population; while in France they are only in the proportion of one to three; and in Paris especially, only as one to four. Children under five years of age, bear, in Ireland, a proportion to the population of one to five; in London, of one to seven; in Paris, of one to fourteen; and in all France, of one to eight. The proportion of individuals between twenty and thirty years of age, M. Moreau found to be very nearly the same in each country of Europe—forming one sixth of the population. In Paris they constitute one fifth of the population. It is at this period of life that man is best enabled to resist the causes of destruction. Of persons between thirty and forty years, is composed one seventh of the population of France and Sweden; and one eighth of that of England and Scotland. One eighth of the population of France, and one ninth of that of England, consists of individuals between forty and fifty years of age. In France the proportion of persons between fifty and sixty, is as one to eleven; in England, as one to fifteen. France possesses a greater proportion of individuals between sixty and eighty than England; while the proportion of those between ninety and one hundred is the greatest in England. M. Moreau found, that of those between sixty and seventy years, the proportion was twice as great in Paris as in London; and that of individuals between ninety and one hundred, the proportion was six times greater in London than in Paris. M. Moreau therefore concludes that the active population, or that composed of individuals between fifteen and sixty years of age, constitutes, in France, two thirds of its inhabitants; while in every other European state it forms but one half. Hence

it results, that France, from an equal population, is able to bring into the field more soldiers, by one eighth, than England.

According to the last census, we find, that in the city and county of Philadelphia, those under twenty years of age, bear to the entire population, the proportion of 1 to 2; in the City proper, of 1 to 2.4. Those under five years, in the former, a proportion of 1 to 7; in the latter, of 1 to 8.8. Those between 20 and 30 years, a proportion of 1 to 5, in the whole county, including the City; in the City only, 1 to 4.9. Those between 30 and 40 years, a proportion, in the first, of 1 to 7.5; in the latter, of 1 to 8.4. Those between 40 and 50, in the entire county, are in the proportion of 1 to 13; in the City alone, in the proportion of 1 to 14.4. Persons between 50 and 60 years bear a proportion to the population of the whole county of 1 to 24; of the City merely, of 1 to 25. In the county, the individuals between 60 and 70, are as 1 to 43.6; in the City, as 1 to 46. For every 346 individuals of the whole county, and every 319 of the City, there is one between 80 and 100. These calculations have reference only to the white population of Philadelphia.

#### LONGEVITY OF ECCLESIASTICS.

"SOME very incorrect statements of the ages of Cardinals and of the Bishops in France, were lately given in the *Journal of Health*, which you may correct from the official almanack of the Clergy. Out of 58 Cardinals existing in 1829, only 10 were under 60 years of age; 48 above 60—of whom 29 were above 70—12 above 80—2 above 90. Cardinal Fesch is now 68 years old. (Qr. 86. ?)

"In France, out of 80 Archbishops and Bishops in office, there are 52 above 60—of whom 35 are above 70, and 5 above 80. To these should be added in a calculation of this nature, the ten Bishops superannuated or demissionary, who, when above 60, are admitted to the Royal Chapter of St. Denis. One of them, M. De Vareilles, formerly Bishop of Gap, is 97 years old. Thus out of 90 Bishops, 62 are above 60; 40 exceed 70; and 7 or 8, 80. It justifies a remark made at all times by Physicians, that lives devoted to temperance and virtue, exempt from the tumult and excesses of passions, generally give a larger total sum of years.—L."

We have inserted the foregoing paragraph which appeared a few weeks since in the "Catholic Press," published at Hartford, Con., in consequence of the interesting facts which it contains. The statements in this Journal to which it alludes, are contained on page 16, of the present volume. They are copied, as will be perceived, on referring to the article, from a memoir by M. Benoiston de Chateauneuf. The authority which is conceded to this gentleman as a statistical writer by his own countrymen, and the circumstance of the memoir in question, having been read before the Royal Academy of Sciences at Paris, and approved of by it, after being examined by a committee of its members, precludes all doubt as to its perfect accuracy.

It is to be recollected that the 28 Cardinals, and 34 Archbishops and Bishops to which M. Benoiston has reference, did not include all that existed in France at the time he wrote, but only the survivors of those who were alive on the first of June, 1820.\*

This, it is true, is not distinctly stated in our abstract; but the very circumstance of only 28 Cardinals, and 34 Archbishops and Bishops being enumerated, while in 1829 there appears to have been 58 of the former, and 80 of the latter, should have caused the writer to pause before he pronounced the statements presented "very incorrect." A little reflection would have convinced him that the individuals to whose ages reference is made, were not intended to embrace the whole of the two classes of society to which they belong.

The facts presented by the writer in the Catholic Press, so far from leading to a different result from that given by our author, confirm in the most decided manner the truth of the very position, to establish which, was the object of M. Benoiston's memoir.

\* "Encore existant de ceux qui vivaient au 1er Juin, 1820."



## RADICAL DOCTRINE.

When we connect the denunciation of whiskey by the *agitator* O'Connell, (see p. 239,) with that of tobacco, by the *radical* Hunt, we are tempted to ask, whether, in this age of revolutions, order, decorum, and true politeness, are not going to change sides, and leave patrician exclusives, and collegiate exquisites, to dwell among the crowd? the plain, often vilified people,—the hitherto called '*vulgar*.'

"In a recent debate in the British House of Commons, HUNT told the ministers:—Their change of resolution respecting the duty on tobacco—that most filthy, disgusting, abominable weed—he had not the least doubt would be very generally approved of. Who would pretend to say that this odious plant was held in England a necessary of life? or who take it upon him to say that the execrable, beastly habit of chewing tobacco was a rational custom or a wholesome comfort? (Hear, hear, and laughter.) Besides, no one can now-a-days hope to walk in the public thoroughfares without having to endure continual whiffs of noisome effluvia from half-burnt cigars, smoked by ambulatory whiskered dandies—he would not call them gentlemen—who puffed their smoke, and spat their saliva, in the most offensive manner imaginable, on every side around them, in both streets and stage coaches at noon-day."

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Just published and for sale at the office of this Journal, and by the principal book-sellers throughout the Union,

## THE CATECHISM OF HEALTH,

*Or plain and simple Rules, for the Preservation of the Health, and Vigour of the Constitution, from Infancy to old Age.*

The Catechism is divided into two parts; the first part consists of sixteen sections, in which are considered Health and its blessings—Infancy—Childhood—Air—Exercise—Sleep—Food—Drinks—Tobacco—Personal cleanliness—Clothing—Preservation of the external organs of sense—Injury from lightning—To avoid the effects of cold and dampness—Means of securing the beauty and symmetry of the body—Miscellaneous particulars.

Part 2d, consists of 14 sections, treating of the occupations for the first hours of the day—Breakfast—Forenoon luncheon—Dinner—Animal food—Vegetable food—Dessert—Fruit—Liquors—Afternoon—Tea—Evening—Supper—Of the Passions.

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The first of a series of volumes, to be entitled, "THE FAMILY LIBRARY OF HEALTH," in which will be considered separately the various subjects connected with the preservation of health, in language adapted to popular comprehension, will be shortly put to press at the Office of the Journal of Health and Journal of Law, No. 108 Chesnut street. Each volume, of 18mo. size, will contain from 2 to 300 closely printed pages, and may be had separately from the rest.

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THE PHILADELPHIAN, a Literary and Miscellaneous Religious Newspaper, printed on an imperial sheet, is published every Friday, by WILLIAM F. GEDDES, at No. 9 Library Street, Philadelphia; and is edited by the Rev. EZRA STILES ELY, D. D. The work is designed to diffuse all the current religious intelligence which is of importance, and to defend particularly the doctrines and usages of the Presbyterian Church in the United States.

It will exhibit the benevolent efforts of Christians of every denomination, so far as may be compatible with a useful variety of religious essays on the most important topics; the discussion of controverted points of theology and morality; a brief summary of political news, and secular affairs; biographical sketches of pious persons, the refutation of Universalism, Socinianism, and Infidelity; religious anecdotes, and such brief extracts as are judged suitable to promote the reasonable gratification and edification of all who may subscribe to the paper.

TERMS.—\$2 per annum, in advance.

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Notice.—While duly appreciating the punctuality of so large a majority of his subscribers, the publisher of this Journal is still reluctantly constrained to urge on delinquents the necessity of their paying up the amount of their subscriptions.

THE  
JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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NO. 17. PHILADELPHIA, MAY 11, 1831. VOL. II.

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Then came faire May, the fayrest mayd on ground,  
Deckt all with dainties of her season's pryde,  
And throwing flow'res out of her lap around :  
Upon two brethren's shoulders she did ride,  
The twinnes of Leda; which on either side  
Supported her like to their soveraine Queene.  
Lord! how all creatures laught, when her they spide,  
And leapt and daunc't as they had ravish't beene,  
And Cupid selfe about her fluttred all in greene.—*Spencer.*

MAY has ever been the favourite month of the poets, whose verses seem to have received the harmonious colouring of their subject, and been more rich in imagery, more musical to the ear, than in most of their other invocations to Apollo and the nine. The 'Song on May Morning,' by Milton, displays such an exuberance, such a grace, so perfect a loveliness, as to make us completely enamoured of the month and the season, and eagerly desirous of breaking, at once, all the artificial bonds of civic life, to wander amid the scenes of nature, and welcome sweet May, with her wreathed smiles and balmy breath, her garlands of flowers, and the witching strains of liquid melody, resounding from every bush and brake. In the language of the poet himself, we would exclaim,

"Hail, bounteous May! that dost inspire  
Mirth, and youth, and warm desire;  
Woods and groves are of thy dressing,  
Hill and dale doth boast thy blessing!"

Pity it is, that, with the abandonment of many absurd customs and festivals of our European ancestors, founded on feudal tyranny, or gross superstition, we should, also, have resigned, to



such an extent as we have done, their rural sports and celebrations of the seasons; when youth and age, those of high degree and the untutored peasant, were collected in the dance, or the race and agile feats, and, forgetting their cares and their griefs, participated with joyous equality in the gifts of nature—the gifts of their common Father.

Of the various festivals of the old world, none of a civil nature were so attractive or so poetical, so inspiring, and, at the same time, innocent, as the celebration of the first of May:—in the morning of which day, to use the simple yet expressive language of an old chronicler, “every man, except impediment, would walk into the sweet meddowe, and green woods, there to rejoyce their spirits with the beauty and savour of sweet flowers, and with the harmonie of birds, praising God in their kinde.” Perhaps the universality of the practice of Maying in England, and some of its attendant pleasures, are still more prettily set forth in the following stanza, being part of a poet’s invitation to his mistress, to enjoy the festival.

“There’s not a budding boy or girle, this day,  
But is got up, and gone to bring in May.  
A deale of youth, ere this, is come  
Back, and with white-thorn laden home.  
Some have dispatcht their cakes and creame  
Before that we have left to dreame;  
And some have wept, and wooed, and plighted troth,  
And chose their priest, ere we can cast off sloth.”—*Herrick.*

But of all the groups ranging the meadows and the woods, of a May morning, neither men in their prime, nor women in their maturity of beauty, nor blushing maidens, nor gay youths, can, for the time, compare with the little sportive beings, who have not yet passed childhood’s limits. For them—the representatives of spring morn, themselves in the morning of life, would May seem more peculiarly to have prepared her pageantry. Their ingenuous prattle, and abundant promises of what stores of flowers they intend to collect, and how to be appropriated—their entreaties to mother and nurse to agree to accompany them—their ‘be sure to wake me early,’ give to the eve of a May day a character of pleasurable hope and eager anticipations on the part of the children, and a sympathising spirit of gladness on that of the fond parents. When the morning itself arrives, and the little creatures, hastily drest, rush out to the fields, and give vent to their exuberant feelings of gladness, in hurried and often inarticulate exclamation and lisping questions: and even when they are seen snatching at flowers of all colours—sometimes preferring the golden buttercup to the pale modest violet; and at others, so eager to obtain its snowy bloom, as to incautiously grasp the prickles of the thorn, we would not willingly chide them, nor wish them to be possessed of our worldly caution, gained by many

bitter lessons; we rejoice rather to see the impulses of a generous and confiding nature, which discovers nought but joy in smiles, and beauty in flowers, nor suspects that smiles can mask a sad heart, or flowers a pointed thorn or poisonous juice. And then, after having gone their many sportive windings round, and collected their nosegays, to see them return with flushed cheeks and sparkling eyes to their homes, and bounding into the room of an anxious, perhaps a sick, mother; to hear them, each word, in their haste, tripping the other, narrate their little adventures, and make an offering of their flowers to their dear Mamma, or beg her to put them in water till Pa returns—all this proclaims the true poetry of the season—the glad tidings of a May day.

While the children were thus sporting, the lads and lasses left their towns and villages, and repairing to the woodlands, by sound of music, they gathered the May or blossomed branches of the trees, and bound them with wreaths of flowers; then returning to their homes by sunrise, they decorated the windows and doors with their flowery spoil, and spent the remaining hours in sports and pastimes.

In some of the counties of England, a large part of the villagers or town-people, as the case may be, parade and sing the "Mayer's Song." They carry in their hands large branches of May, and they affix a branch either upon, or at the side of, the doors of nearly every respectable house in the place: where there are knockers, they place these branches within the handles. The larger the branch that is placed at the door, the more honourable to the house, or rather to the servants of the house. If, in the course of a year, a servant has given offence to any of the Mayers, then, instead of a branch of May, one of elder, with a bunch of nettles, is affixed to her door: this is considered a great disgrace, and the unfortunate subject of it is exposed to the jeers of her rivals. On May morning, therefore, the girls look with some anxiety for their May-branch, and rise very early to ascertain their good or ill fortune. The Mayers are divided into groups, fantastically dressed, who dance and frolic throughout the day. It was the general practice, however, in all the towns and villages to erect a May-pole, which stood, as it were, consecrated to the goddess of flowers, and round which the jocund swains or city youth danced with the maidens, to the sounds of music. This pole was covered with garlands and festoons of flowers and shrubs, and from its top streamed flags and handkerchiefs of many colours.

Kings did not deem it beneath them to join in these rural sports; and we are told that the imperious eighth Harry himself, accompanied by his queen Catharine, rode a Maying from Greenwich to the high ground of Shooter's hill. The same chronicler, from whom we derive this piece of information, re-



lates, that “in the month of May, the citizens of London (of all estates) lightly in every parish, or sometimes two or three parishes joyning together, had their several Mayings, and did fetch in May-poles, with divers warlike shewes, with good archers, morrice-dancers, and other devises for pastime, all the day long; and, towards the evening, they had stage plaies and bonfires in the streets.”—A simple rural festival could not be supposed to be introduced into a city without innovations and additions, by which its first great charm of simplicity and careless joyousness would be lost—as we find was the case in the Maying in London, above described. We have not room to-day for notices of the different groups of Mayers, who used to collect and parade through the metropolis; nor of the fashions of Maying in France and Italy: we shall conclude, for the present, in the language of Washington Irving, who says, “I value every custom that tends to infuse poetical feeling into the common people, and to sweeten and soften the rudeness of rustic manners, without destroying their simplicity. Indeed, it is to the decline of this happy simplicity, that the decline of this custom may be traced; and the rural dance on the green, and the homely May-day pageant, have gradually disappeared, in proportion as the peasantry have become more expensive and artificial in their pleasures, and too knowing for simple enjoyment. Some attempts, indeed, have been made of late years, by men of both taste and learning, to rally back the popular feeling to these standards of primitive simplicity; but the time has gone by; the feeling has become chilled by habits of gain and traffic; the country apes the manners and amusements of the town, and little is heard of May-day at present, except from the lamentations of authors, who sigh after it from among the brick walls of a city.” In the which situation was, we opine, Geoffrey Crayon, Esq. himself, at the time he wrote, and in the which we now are, while penning these remarks, some few days before the first of May.

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#### HYPOCHONDRIACISM.

THE truth of the following remarks of Dr. J. Johnson, will be confirmed by every one who will take the pains to test them by his own experience. They afford a lesson from which all may profit.

As it is more easy to remove disorders in the beginning, than when they have taken deep root, so it is very important, both to the patient and practitioner, to detect the lighter shades of what may go on, in the end, to confirmed Hypochondriacism, than which there is not a more intractable malady incident to man. It is fortunate for the sufferer, when unequivocal disorder of the digestive organs is an early feature of the disease; for then his atten-

tion is directed to the root of the evil. It is also a sign that *physical* causes are operating deleteriously, and these can always be more readily combated than moral causes. But when the disorder in the stomach and bowels is not very prominent, or is wanting, and the malady shows its first approaches through the medium of the mind, or of distant sympathies in the body, the real state of the case is seldom ascertained till serious mischief is done. Whenever, therefore, a man finds any alteration in his temper or moral feelings, there being no adequate moral cause, he should suspect some *physical* cause. Let him then narrowly watch the state of these deviations from the natural temper or feelings, after free living and after abstinence, after complicated dishes and after plain food, after wine and after water. If he does not find an increase or diminution of his mental or corporeal ailments, according as he leans to the one side or to the other of these points of regimen, then I am no observer. Even if the original causes be purely of a moral nature—as, for instance, severe losses in business—still the mental despondency is aggravated by the morbid sensibility of the stomach—and this morbid sensibility is mitigated or exasperated by the quality and quantity of our food and drink. Thus, a man loses, by speculation, a certain sum of money, which makes a considerable impression on his mind, and depresses his spirits. After a while he finds that *time*, instead of healing the wound which misfortune had inflicted, has increased it; and that what he could look upon with some degree of fortitude in the beginning, is now become such a source of despondency, that it haunts him by day and by night, and is for ever uppermost in his thoughts, and even his dreams. He finds, moreover, that some days he can view the misfortune with courage, and spurn the idea of giving way under it, while on other days it presents itself in the most frightful colours, and he seems completely deprived of all fortitude to resist its overwhelming influence. This is a true copy, of which I have seen many originals, during the late commercial distresses, and ruinous speculations. What does it teach us? Why, that moral affliction was borne with comparative ease till the digestive organs were impaired through the agency of the mind, when reaction took place, and impaired, in turn, the mental energies.—But how are we to account for the fact, that one day the individual will evince fortitude, and the next despair, all the attendant circumstances of the moral evil remaining precisely as they were? It can be clearly accounted for from the occasional irritation of food or drink exasperating the morbid sensibility of the stomach, and thereby reacting on the mind. The temporary irritation over, the mind again recovers a degree of its former serenity, till the cause is reapplied. I was led to this solution of the enigma some years ago, by observing that a very aged hypochondriac was every second day affected with such an exasperation of his melancholy forebodings, that he did nothing but walk about his room, wringing his hands, and assuring his servants that the hand of death was upon him, and that he could not possibly survive more than a few hours. Under these gloomy impressions he would refuse food and drink, and, in fact, give himself up for lost. The succeeding sun, however, would find him quite an altered man. The cloud



had broken away, hope was rekindled, and the appetite for food and drink was indulged *ad libitum*. Next morning, all would again be despair, and nothing but death could be thought of. So he went on as regular as light and darkness. But if on the good day, he could confine himself to a very small portion of food, and the *bottle* was unopened, the next would be good also. This, however, was seldom done; for as soon as he felt a respite from his miseries, procured by one day's abstinence, he returned to his usual indulgences, and again irritated his stomach and bowels, and through them re-produced the blue devils in the mind.

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### EXERCISE OF INFANTS.

A proper attention to exercise, is not less important during the early periods of infancy, than in after life. Upon it depends, in no trifling degree, the health of the little being, as well as the proper development and freedom from deformity of every part of its body. An infant is, however, from the very state of its organization, unfitted to sustain any very active exercise. Its bones and muscles are as yet incapable of bearing the weight of the body, and of course all the exercise it can enjoy is that which is communicated to it by its nurse or attendant. The earliest species of exercise to which children are submitted, is that of rocking in a cradle. Without objecting to the motion thus communicated, when it is gentle and not too long continued, or too frequently repeated, we must be permitted to say that under opposite circumstances it is more or less injurious. It is especially so when resorted to immediately after the child is taken from the breast, or for the purpose of composing it to sleep when restless or fretful. The best exercise for a young infant is obtained by allowing it to amuse itself upon the nurse's lap, and by carrying it frequently about in the arms. When sufficiently old to be attracted by surrounding objects, taking it frequently into the open air, especially in the country, during the milder seasons of the year, has a highly beneficial influence. The freshness, beauty and variety of the scenes of nature are highly attractive even at a very early period of life, and the impressions resulting from them are always of a salutary kind. In carrying an infant, some important precautions are necessary. The back bone is at this period almost entirely composed of a soft yielding substance, that is incapable of supporting the weight of the head and other parts which rest upon it, in the erect position of the body. To prevent deformity, therefore, a young child should not be held in a sitting posture upon the arm of the nurse; it ought always to be carried in the arms in a half lying position, so that the head, and every part which bear upon the spine, receive a proper support. In delicate infants, a permanent bending of the body to one or other side has frequently been caused, by their being carried for too long a time in the nurse's arms without changing the position in which they are held. To obviate this, the child should be carried, by turns, on both arms.

It is very common to toss a young child up and down, in the arms, held at full length from the body. The action thus communicated is of too violent a kind to be borne with impunity in the early periods of infancy, to say nothing of the serious accidents which may result from it, even when the utmost care is observed. As soon as a child is able to sit alone, placing it upon a carpet or soft cushion spread upon the floor, and allowing it to amuse itself with its toys, is far preferable to constantly nursing it in the arms, or allowing it to be rocked for hours in a cradle.

It is only towards the end of the ninth month, and frequently even later, that it is proper to learn a child the use of its feet. As a general rule, no particular attempt should be made to induce it to walk at an early period; the bones not having acquired a sufficient degree of solidity to support the body, every effort to place the child upon its feet, is calculated to produce considerable and permanent deformity; and so far from promoting, to retard the growth of the body. In learning a child to walk, it should be left entirely to its own efforts; all artificial support is injurious; as generally applied, this support has a tendency to produce an unnatural elevation of the shoulders, while the infant, depending upon it almost alone for the support of its body, is accustomed to bend too much forward, or to one side. By this may be laid the foundation of a permanent deformity, or at least of an ungraceful gait, which it is often impossible, in after life, to correct. All that need be done to induce a child to walk at the proper period, is to place it upon a carpeted floor, and to present to it at a little distance some attractive object: the desire of obtaining this will overcome the fear of falling, which is experienced in first attempting to walk alone; and in a very short period the tottering and uncertain step which is then exhibited, will give way to a firm, confident, and upright carriage. Even after it has learned to walk, a child should not be urged to use its feet for too long a period at a time. The powerful and novel action into which the several muscles are thrown, produces very quickly fatigue, while it is to be recollected that the bones are still easily bent, when they are called upon to sustain the weight of the body, and the force of the muscles, for any length of time.

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#### INFLUENCE OF TRADES IN PRODUCING CONSUMPTION.

SOME interesting researches have been recently made, by M. Benoiston de Chateauneuf, in relation to the influence of certain occupations, in the production of pulmonary consumption. The attention of this gentleman was first directed to the subject, from witnessing the number of deaths, from that disease, in the commune of Meus, in the neighbourhood of St. Agneau, where the business of digging and manufacturing gun flints is very extensively carried on. By examining the registers, and comparing the number of births and of deaths, during three periods of ten years each, taking into consideration, at the same time, the amount of population at each of these periods, he came to the conclusion; that human life has been shortened five



years in this commune. During the first period, the average duration of life, among the inhabitants, being 25 years and 3 months, while during the latter period, it was only 19 years and 2 months. M. Benoiston conceives, that this increase of mortality, since the introduction, into this commune, of the extensive manufacture of gun flints, must be referred to the circumstances of the daily life of the artizans; the inhalation of the particles which escape from the gun flints, in the process of giving to them their proper form, causing a very great number of those employed in their manufacture, to be affected with disease in the lungs. M. Benoiston was led, from this circumstance, to extend his investigations to the individuals of other occupations, who are exposed to a similar cause of disease. He procured a list of the persons admitted for pulmonary complaints, into three of the principal hospitals of Paris, during a period of five years, from 1821 to 1826. Among mechanics who, like bakers, coal-men, cotton-spinners, &c. breathe an atmosphere loaded with a fine vegetable dust, he found the average amount of consumption was 2.22 per cent. or a little more than twenty-two individuals in the thousand of this class. The mortality, from consumption, was the least among cotton-spinners and carders, being about 18 to the thousand, and the greatest being among coal-men, about 41 to the thousand. Among those who breathe an atmosphere, charged with mineral dust, such as stone cutters, &c. the average number of deaths, from diseases of the lungs, was 2.99 per cent. or nearly 30 persons in a thousand. Among labourers, engaged in hewing stone, the mortality, from this cause, is least, being 18 in a thousand; while it is the greatest among plasterers, exceeding 30 in a thousand. Among those who breathe an atmosphere loaded with fine particles of animal matter, such as wool and hair carders, brush makers, feather men, &c. the average number of deaths, from diseases of the lungs, was 5.44 per cent. or upwards of 54 persons in a thousand. The smallest mortality, from these complaints, was among the carders; the greatest among those who work in feathers. The general conclusion of M. Benoiston de Chateauneuf is, that the danger of attack, from consumption, among persons whose occupations oblige them to breathe an atmosphere charged with dust, will be found to be 2.40 per cent.; in other words, 24 persons of every 1000, of such individuals received into the hospitals, will be found to be labouring under consumption.

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#### TEMPERANCE ADDRESSES.

ONWARD and glorious is the march of temperance. The judges, the divines, the physicians of the land, are its standard bearers. Its cause is nobly sustained by all classes, among which the two most productive, most powerful and industrious in the country, the farmers and the mechanics, seem at length to have their eyes opened to their true interests—to that which is of more price than a good market. It is a delightful task to record the opinions of such men in such a cause, as we almost daily see before us the transactions of tempe-

rance societies. The three addresses at this moment on our desk, are all of them worthy of especial notice and commendation. The first is by Dr. Sewall, Professor of Anatomy and Physiology in the Columbia College, District of Columbia—delivered before the Washington City Temperance Society, Nov. 15, 1830. The second, by Mr. Fessenden, delivered before the Charlestown Temperance Society; the third, by Judge Cranch, of the District of Columbia, at the annual meeting of the Washington City and Alexandria Temperance Societies.

We should owe Dr. Sewall, and the friends of the temperance cause throughout the United States, an apology, for not having noticed his excellent address at an earlier date, had we not at first been prevented from doing so by accidental circumstances, and subsequently seen the copious extracts made from it in so many widely circulated Journals; and also learned that it had been, as it well deserved to be, stereotyped. After some preliminary remarks, in a style of animated eloquence, Dr. Sewall reviews the effects of ardent spirits, 1. On the *moral powers*. 2. On the *intellectual powers*. 3. On the *physical powers*. Under the second head, after speaking of the stupifying effects of ardent spirits on the mind, he says,

“On the other hand, we shall find, by looking over the biography of the great men of every age, that those who have possessed the clearest and most powerful minds, neither drank spirits nor indulged in the pleasures of the table. Sir Isaac Newton, John Locke, Dr. Franklin, John Wesley, Sir William Jones, John Fletcher, and President Edwards, furnish a striking illustration of this truth. One of the secrets by which these men produced such astonishing results, were enabled to perform so much intellectual labour, and of so high a grade, and to arrive at old age in the enjoyment of health, was a rigid course of abstinence.”

Under the third head, he passes in review the more immediately disgusting symptoms of habitual drinking of ardent spirits, perceptible to the senses of those with whom the tippler associates. These are, 1. The odour of the breath. 2. The alcoholic odour of the perspirable matter. After these Dr. Sewall points out the marks of early debility and decay in the drunkard, and details with precision the internal changes, and the deterioration of the functions of the animal economy. The habitual drinker of ardent spirits is liable to changes in his stomach, liver, brain, heart, lungs, and the functions of each respectively. And yet, deplorable infatuation! the misguided creature often alleges, as an excuse for his tippling, or daily use of ardent spirits, which is tippling, that he suffers in some one of these organs, and gets momentary relief in this way. But what a relief! A pleasurable moment to be repaid by hours and days and weeks of disease. Dr. Sewall shows that the use of ardent spirits acts on the blood, impairs its vitality, diminishes its red colour, and renders it unfit to stimulate the heart.

Mr. Fessenden is editor of that very useful and deservedly popular work, the *New England Farmer*, to the general merits of which, we, on a former occasion, bore our feeble testimony. Mr. F., during his editorial and agricultural labours and correspondence, must have enjoyed ample opportunities of knowing the farmer's habits and tastes, and what is useful and what detrimental to his health and household economy. His testimony, therefore, against the use of ardent spirits, under any guise, must carry with it great weight; and we sincerely hope it will have on his countrymen the salutary effect which it is so well calculated to produce. We hardly know what part of the address to extract in preference to another. We only regret that our selec-



tions must, from our limited space, be for the present so few in number. The following is a good reply to those who argue in favour of ardent spirits, that gluttony is as bad as drunkenness, and that we might as well declaim against moderate eating as against the moderate use of alcoholic drink.

“The difference between excess in eating, and the drinking of distilled or fermented liquors, is marked by the following, among other lines of distinction. The one is the *abuse of a good thing*, and the other is the *use of a bad thing*. In the former case we take too much *food*, in the latter case we swallow more or less *poison*. Aliment should be taken with moderation; alcohol, however mixed, disguised, diluted, or compounded, should not be taken at all.”

The enslaving power of strong drink is well set forth by the author, when he says,

“Intemperance is a foe to freedom. A sot is a slave to an appetite, which uses him with more cruelty than ever Algerine task-master manifested to a miserable captive. In the first place, the monster-vice strips its victim of his property. Secondly, his character and reputation are sacrificed to the insatiate power, in whose manacles he is bound. He is then scourged by disease, stimulated into the commission of crime, and forced to do the foulest work of the foul fiend that possesses him, without fee or reward; thus realizing to their utmost extent, the truth of the sacred adages, ‘the way of the transgressor is hard;’ and ‘the wages of sin is death.’”

How many thousands and hundreds of thousands—should we exaggerate if we were to say millions?—of our fellow-citizens can testify to the correctness of Mr. Fessenden’s description of the domestic misery caused by intoxicating liquors.

The advice of Mr. Fessenden, oft urged by others, and yet, alas, so oft forgotten, should be a part of the daily advice of a mother to her daughters; aye, of all parents, to even the lisping babes. It is for females to shun the addresses of any suitor, who is a drunkard, or even at all addicted to intoxicating liquors.

We have marked other passages of Mr. Fessenden’s excellent address, for publication in a future number of the Journal.

Judge Cranch, though he follows soon after Dr. Sewall, shows that neither the interest of the subject, nor the great zeal and ability of its advocates, are less now than heretofore. We may presume that the professional habits of Judge Cranch would naturally give weight to the value of testimony derived from the statistics of intemperance. Hence we can have less hesitation in adopting his statements and inferences. He shows that from the year 1829, when the influence of temperance societies began to be generally felt, the consumption of ardent spirits in the United States was *seventy-two millions of gallons*, which, at sixty-two and a half cents, is *forty-eight millions of dollars*.

“This amount is annually lost to the country; as much lost as if as many dollars were actually cast into the sea; for the spirits are consumed without the least benefit in return.

“The grain destroyed, the labour of raising the grain, and converting it into spirits, the fuel consumed in the manufacture, are all lost to the country.

“Although the farmer is paid for his grain, and the distiller for his liquor,

yet the poor man who buys it gets no return but poverty, disease, and misery. To him and to the country, it is worse than a total loss.

"The wealth of a country arises from the produce of the soil, and the labour of the inhabitants. The loss of labour, therefore, is the loss of wealth.

"There are in the United States, 375,000 regular drunkards. These, upon an average, do not earn more than two thirds as much as if they were sober.

"Here is an annual loss of 100 days labour of each drunkard, worth, if he were sober, at least 20 cents a day; making a loss of 15,000,000 of dollars per annum.

"It is estimated, that of the habitual drunkards, one in ten annually comes to a premature death, and that their term of life is, upon an average, shortened ten years. Of the 375,000 regular drunkards, therefore, 37,500 are killed annually by ardent spirits, and ten years labour of each of them is lost to the country. It is reasonable to suppose that each of them, if sober, might have earned, upon an average, 50 dollars a year more than the cost of his support. The loss of ten years labour of 37,500 men, at 50 dollars per annum, is a loss of 18,750,000 dollars.

"It is admitted on all hands, that at least three fourths of the whole cost of crime in the United States, is chargeable to the use of ardent spirits. Mr. HOPKINS, of New York, who seems to have been very cautious in his estimates, has stated in his communication to the Executive Committee of the New York state society, for the promotion of temperance, published in the first annual report of that society, that the result of his calculation gave a total amount of *eight million seven thousand dollars* as the cost of crime to the United States; three fourths of which, chargeable to intemperance, is *six million five hundred and twenty-five thousand dollars*.

"It is also generally admitted that three fourths of the cost of pauperism is chargeable to the same cause.

"Mr. HOPKINS, in the same communication, estimates the whole annual cost of pauperism in the state of New York, exclusive of the city, to be *three million eight hundred thousand dollars*, the whole of which, he thinks, might be fairly charged to intemperance. I, however, take only three fourths of it, which is *two million eight hundred and fifty thousand dollars*.

"To these might be added, the expense of those paupers who are supported wholly or partially by private and individual charity— orphan asylums, insane and other hospitals, and houses of refuge for juvenile offenders—and the loss of labour of prisoners confined for trial, or for punishment by simple imprisonment, or for debt—three fourths of all which are properly chargeable to the use of ardent spirits. The amount of private charity is probably much greater than that of public."

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### LET US BE CONSISTENT.

THE members of Temperance Societies, in both town and country, animated by a most praiseworthy spirit of philanthropy, are making great, and we rejoice to add, successful efforts to discourage the use of distilled liquors. They do not confine themselves to simply warning their fellow citizens against the dangerous habit of drinking these liquors, and the evils and enormities of drunkenness, which are so often the effects of that habit; but they go still farther. They declare, on the faith of general experience, that there is no safety but in entire abstinence. They affirm, and affirm truly, that alcohol, (more than one half, or 50 per cent of which enters into the composi-



tion of distilled liquors,) is a poisonous agent, possessed of no nutritive properties whatever, nor capable, under any circumstances, of imparting permanent strength to the living body. Like all other poisons, it may, on occasions, be employed, in minute doses, as a medicine; but, like all medicines, its habitual use is fraught with disastrous consequences, and becomes eminently deleterious and destructive to the functions of the animal economy.

So far the opinion of these philanthropists is unquestionably correct, and the advice which they deduce from it, of abstinence from poison, worthy of universal adoption. But are they consistent when they themselves drink wine and beer, and even, on occasions, contend for the necessity of such substitutes as these for ardent spirit.

First, let us say a few words on the circumstances under which any substitute is thought necessary.

The habitual drunkard would suffer, according to some well-meaning persons, if he were suddenly deprived of the stimulus of ardent spirit, and allowed no wine or malt liquor. The transition from a habit of repeated intoxication, to drinking nothing but water, is by them thought hazardous, if not dangerous. The reply to this opinion shall be given in the language of Trotter, physician for many years in the British navy, and whose opportunities for observation, both on sea and shore, were very ample and diversified.

“Were the habit of dram-drinking a salutary practice, there might be some truth in this dictatorial prescript. But as ardent spirit is a strong poison, to both soul and body, and forms no part of that nourishment which can be converted into animal matter, I have never been able, after the most unwearied application in the exercise of my profession, to find a single fact in support of a doctrine so destructive to moral and physical health. Whenever I have known habitual ebriety overcome, it has been where all species of liquors were given up, *in toto, from the first.*”

This opinion of Dr. Trotter has been confirmed by a vast body of facts, among the most interesting and conclusive of which, are, the good health which has followed the confinement of habitual drunkards in prison for crimes, or in asylums for insanity, when every kind of intoxicating liquor whatever has been withheld at once—water being the only drink allowed to them. Of course, the man who uses ardent spirit daily, but short of drunkenness, need not fear to entirely abandon its use, nor think it necessary to substitute wine, beer, or cider, in its place, or to have recourse to any other beverage than simple water. The history of temperance reformations throughout the country abundantly prove the correctness of this opinion.

Since it has been shown, that persons in every variety of climate and exposure, of occupation and trade, have preserved their health and strength, and have attained a cheerful old age, with no other drink than simple water, no one can contend for the *necessity*, to man's well-being, of any other drink.

But the plea of necessity being abandoned, that of gratifying the taste, cheering the mind, and giving strength and vivacity to the body, has been urged by many members of Temperate Societies, in favour of fermented liquors.

The mere gratification of taste, even when that taste is not, for the most part, an acquired one, as in the case of fermented liquors, will not, we believe, be allowed to go for much in argument—since, if so allowed, it would be a reason for taking sundry deleterious agents, and even poisons, because the taste is agreeable. We do not allow it any weight in our denunciations

against the use of distilled liquors, and our urgent recommendations to desist entirely from drinking or tasting them.

The alleged immediate effects of fermented liquors, in cheerfulness and hilarity, and a feeling of buoyancy and elevation, with readiness to engage in bodily effort, are any thing but uniform or certain; and even if they were so, ought not to engage us to use them frequently or habitually; since the same plea, so long set up in favour of distilled liquors, is now pronounced by us to be utterly futile, as it would be were we to urge it in favour of the habitual use of opium, or any other pleasantly intoxicating drug—for this irresistible reason, that the secondary and remote effects of all these articles are, under these circumstances, unpleasant and dangerous to health and morals.

It may be said, however, that here we anticipate the judgment of condemnation which ought to be passed on the habitual or frequent use of fermented liquors. The friends of these latter have not a very decided creed in this matter. Some insist on the pleasure and utility of drinking wine—others will abandon wine if they can retain beer—a third set, and they deem themselves the most patriotic, contend that, although we may agree to give up wine and malt liquors, yet, the use of cider, the juice of our national fruit, ought by all means to be continued and encouraged.

Let us examine this question. Alcohol is the denounced poison—it is that on which the deleterious properties of distilled spirits exclusively depend. In these liquors it is found in the proportion of 51 to 54 per cent.—Is alcohol found in fermented liquors? Of a surety it is. It constitutes from 10 to 25 per cent. of wines, varying with the species. Of Port and Madeira, it constitutes about 23 per cent.: of Claret 15 per cent.

Alcohol enters into the composition of cider, in the proportion of 8 per cent. It forms nearly 7 per cent. of ale and brown stout, and rather more than 4 of porter.

At the above rates, a person who should drink a bottle of port or Madeira, supposing it to contain a quart, would drink nearly as much alcohol as is contained in a pint of brandy.

But it will be alleged, that the alcohol in wine, is more diluted with water, and modified by other ingredients, than it is in ardent spirit. If this be the argument against the latter kind of liquor, all that is necessary is, to drink it in the form of grog, sweetened with a little sugar.

Let us suppose a person to drink a tumbler full of spirit and water, the former being in the proportion, and to the eye it seems the customary allowance, of a wine glass full, or one-sixth of the whole. He takes a beverage, having about nine per cent. of alcohol in it; nearly equal in strength to a tumbler full of cider, or two tumblers full of porter or ale. The actual amount of alcohol in this tumbler of grog, is equal to what is contained in two glasses of Madeira, and three and a half of claret wine. The members of most Temperance Societies tell a drinker of ardent spirit, that his single half pint of grog daily, is fraught with danger—it is a lure to disease and death, or what is worse, to habitual drunkenness, with blighted fame and beggared family. They are right. But thousands have no scruple in taking, each his two glasses of Madeira wine, or half a pint of claret a day, and call themselves exceedingly moderate, quite temperate and gentlemanly, and all that sort of thing. Is this consistent?

It is alleged by the advocates of fermented liquors, that the alcohol is so



combined with the other ingredients, as not readily to cause intoxication, nor to produce the other prejudicial effects of ardent spirit. Whatever pretensions might be set up, in this respect, in favour of pure wines or cider, cannot be made to apply to these liquors, as met with in commerce. All the wines we meet with, have uncombined alcohol—they all contain more or less ardent spirit, and are, as Professor Rafinesque truly called them, *wine-grogs*.

Let us next inquire into the nature of the other ingredients combined with alcohol and water, to form wine—we will suppose it to be pure wine. They vary with the kind of wine. In the red varieties, *tannin*, or the astringent principle, is met with. In the sweet wine, there is sugar and mucilage. Tartaric, and sometimes acetous acids, are very common elements; also, minute portions of various salts, in most of the wines.

How is the health affected by the habitual use of vinous beverages? Tannin, the astringent principle, is occasionally serviceable as a medicine; but when persistently continued to be used, it, as well as the astringent vegetable substances, and bitters, are invariably prejudicial to digestion, and bring on tremors and the most alarming complaints of the nervous system. The acids in some, and the small proportion of mucilage and sugar, with alcohol, in other wines, cause fermentation in the stomach, retard digestion, and contribute to the coming on of gout and rheumatism; and diseases of the skin and kidneys. Hence physicians find, that where a stimulating drink is required—and, happily, the necessity is now deemed of rare occurrence, in dyspeptic and gouty habits, that spirit and water is a safer drink, by agreeing better with the stomach, than wine, or wine and water, and especially than the light wines and malt liquors.

The danger of even moderate drinking of distilled liquors, now so generally acknowledged, has, to a certain extent, its counterpart in the regular drinking of wine and other fermented liquors. The arguments in favour of total abstinence, in the one case, apply, with nearly equal force, in the other. The annals of intemperance include a large number of persons in northern Europe, especially Great Britain, distinguished by their talents or elevated rank and station, who began, and nearly finished, their career as wine-bibbers: nor are instances, both numerous and remarkable, of the same nature, wanting in this country. The inhabitants of wine countries, whom we look upon as habitually temperate, are not, in fact, exempt from the evils of drunkenness, and its consequences and associated evils. It appears from the official returns of a celebrated asylum for the insane, at Charenton, near Paris, that, out of 256, received in three years, from various physical causes, 64, or one fourth of the entire number, of both sexes, had become insane from the abuse of wine, (*abus du vin*.) Of these, there were 12 *females*. If we take the whole number of men, insane as well from physical as from moral causes, we find that about one-fifth were so from the abuse of wine. If excess of this nature produced so many cases of one kind of disease, we can readily infer, that a great number and variety of other diseases should have originated from the same cause.

In *cider* we have, in addition to the combined alcohol, generally a goodly addition of the uncombined, which is added in the form of ardent spirits, after fermentation, to keep it from becoming sour and stale. There is also acetous acid; and, in place of the tartaric, as met with in wine, we have the malic acid, which is eminently unfriendly to the human frame, and the first effects of which are often shown in violent colics, followed by general muscular weakness, cramp, and partial palsy; also diseases of the kidneys and skin.

That cider will, when freely drunk, as it is in many parts of the country, cause intoxication, we have abundant proof. That drinking cider habitually, is a prelude to drinking stronger liquors, is also a fact proved by too many examples.

In *malt liquors* there is alcohol enough to produce drunkenness; and the general argument against distilled spirits, applies, in this respect, to them. But this is not all: malt liquors, so largely used in Great Britain, are, to the mass of the people, a deleterious drink, independently of their alcoholic elements; because, as usually manufactured in that country, they contain a noxious or poisonous bitter, introduced, as well to supply the place of the hop, as to produce flavour and effects on the living system, required by the vitiated taste of the people. Experienced brewers admit, that these deleterious articles are introduced; and excuse themselves on the plea, that there is, now a days, comparatively little demand for pure malt liquors. Of the extent of this system of adulteration, even in what may be thought so essential and nutritive an ingredient as the malt itself, we may judge from the assertion made by two different members of parliament, that there is now actually less consumption of malt in England, than there was fifty or sixty years ago; and yet the population has been vastly increased, and the number of brewers, and the amount of beer, ale, and porter, greatly augmented. Mowbray, a beer drinker, and a lover of beer, says expressly, after censuring the manufacturers of spurious liquors, "who can blame the brewers, as brewing not for themselves, but for their customers; seeing that the English people have an inveterate aversion to genuine beer, of which they probably, in the great majority, have not been drinkers during the hundred years past." In a former number of this Journal, (No. 4, Vol. II.) we gave somewhat in detail, an account of the deplorable effects, on the British people, of beer bibbing. The poisonous ingredients which often entered into the composition of malt liquors, were also stated on that occasion. There were commonly the *cocculus Indicus*, or Indian poison berry; and, on occasions, some one of the following, viz. opium, henbane, deadly night-shade, and laurel cherry. Among the stimulating articles are, *calamus aromaticus*, coriander, and carraway seeds, grains of paradise, ginger, and capsicum or red pepper.

After this summary view of the question, and a knowledge of the sentiments of such experienced and philanthropic observers as Howard and Franklin, the latter of whom called beer a "cursed beverage," are members of Temperance Societies consistent moralists and counsellors, when they dissuade others, and themselves desist, from the use of distilled liquors, and, at the same time, recommend substitutes, and drink themselves fermented liquors, which contain *the denounced poison*, together with several other noxious, and, at times, directly poisonous ingredients? Logic, philosophy and philanthropy forbid such a course of conduct. It requires but a little reflection to abandon it; and it will, it must be abandoned.



## H. S. TANNER,

*Geographer, No. 144 Chesnut Street, Philadelphia.*

Has just published, a new and elegant map of the United States, on a scale of thirty miles to the inch—five feet four inches long, and four feet two inches high; together with a memoir on the recent surveys, observations, and internal improvements, in the United States, with brief notices of the new counties, towns, villages, canals, and rail-roads, never before delineated. Price of the map mounted on rollers, with the accompanying memoir, \$10 00

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*The following summary of the original matter embraced in this Map, is extracted from the memoir which accompanies the work.*

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1. Plan of the city of Boston. 2. Do. of New York. 3. Do. of Philadelphia.
4. Do. of Baltimore. 5. Do. of Washington. 6. Do. of Charleston. 7. Do. of New Orleans. 8. Map of the Environs of Boston. 9. Do. of Albany, Saratoga, &c. 10. Do. of New York and New Brunswick. 11. Do. of Philadelphia and Trenton. 12. Do. of Baltimore and Washington. 13. Do. of Savannah, Georgia.
14. Do. of Pittsburg, Pa. 15. General Map of Oregon and Mandan Districts. 16. Chart of the Outlet of Oregon river. 17. South part of Florida. 18. Profile of the Grand Portage, Maine. 19. Do. of the Chesapeake and Delaware Canal.
20. Do. of the Dismal Swamp Canal. 21. Do. of the Florida Canal. 22. Do. of the Erie Canal. 23. Do. of the Ohio Canal. 24. Do. of the Morris Canal. 25. Do. of the Union Canal. 26. Do. of the Schuylkill Navigation. 27. Do. of the Pennsylvania Canal. 28. Do. of the Chesapeake and Ohio Canal. 29. Do. of the Massachusetts Rail Road. 30. Do. of the Columbia Rail Road. 31. Do. of the Baltimore and Ohio Rail Road. 32. Statistical Table of the Western Districts. 33. Statistical Table of the United States, exhibiting the Area, Capital, Metropolis, date of constitution, time of stated meeting of the Legislature, day of general election, population of 1820, and the estimated population of 1830, of each state.

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# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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To all those deeply read and far travelled persons, who have made the astonishing discovery, that sublimity of genius is displayed by an individual or a people, in proportion as he or they are attentive to the due rectification, and racking of their liquors for daily potation, and who contend, that dishes of *haut goût* make the eater of them a man of *bon goût*; and that *sauce piquante* is the best incentive to a *bon mot* or lively repartee, will, all of them, be highly delighted in perusing a scientific discourse on these matters, by Dr. Black, before the Mechanics' Institution, Liverpool. The connection between national dishes and national character is amusingly set forth by the Doctor, wise in gastronomy; and we can readily imagine what a capital picture would be made out of the group of his auditors, with eyes strained and mouths distended, swallowing all the choice *morceaux* of fun, foolery, and fricasseed philosophy, which he, the master spirit, the Apician orator of the meeting, is so prodigally serving out to them. His delicate perceptions of the refinements of cookery would lead us to suspect, that the Doctor, though, as we shall see in the sequel, a most patriotic Scotchman, and evidently of the school of Dugald Stewart, as he shows by the title of his lecture,\* had been a private pupil of the distinguished Monsieur Ude, who was cook to his late Royal Highness the Duke of York, and who dismissed Lord Sefton from being his master, because the latter thought proper to salt his own soup to his own taste.

\* Lecture on the Moral Influence of National Associations, exemplified in the Culinary Art of different Countries; delivered at the Mechanics' Institution, by Dr. Black. Liverpool. 8vo. pp. 88. 1830.



Apropos of soup! the Doctor discourses on this subject in the following discriminative vein. What will the French, with their innumerable *potages*, say to the confident assertion of the lecturer, that the Scotch are the only people whose soups constitute a national dish?

"First, then, we shall discourse of soups in the most comprehensive form. We shall not, however, begin with beef-tea; nor does it form any part of our plan to discuss the merits of a lax plum-pudding, although we maintain, that any pudding, in a state of laxity, falls strictly, in scientific distinction, within the genus of soups. We propose to touch only the marrow of the subject: and, taking it up in an alimentary sense, to demonstrate the insufficiency of all the different sorts of soup to constitute either or any of them a national dish, with the exception of Scotch barley-broth, Scotch hotch-potch, and Scotch hare-soup. Certainly, it reflects no little honour on *my* countrymen, 'that nation of gentlemen,' as his Majesty was pleased to style us, that, in addition to the peculiar delicacy of white puddings, and the 'great chieftain o' the pudding race,' we should have invented three distinct and excellent kinds of soup. What better reason can be assigned for the intensity of our nationality? No other country can display such pot-luck."

Some surprise has been expressed at the Doctor's omitting to mention that prime article of his national cookery, the singed sheep's head and trotters, of which, as we are told by an erudite reviewer, the Lacedemonian black broth was of a surety made. Passing from soups to roasting, Doctor Black very properly gives a *récipe* for the latter, which must have been extremely well relished by his auditors, who may be presumed, from their general habits, to have readily appreciated its taste. It is thus:

"To be short, the most approved method of roasting is, to place a portion of an inferior animal, *secundum artem*, horizontally on a spit, or vertically dependent by a string, in a situation to imbibe caloric."

He further illustrates this branch of his subject, by talking of members of Parliament being roasted; of the Duke of Wellington being out of the frying pan into the fire; of Mr. Peel being on the tenter hooks, preparatory to being roasted, &c.

He seems to be equally happy in his definition of boiling, as he had been of roasting, when he says:

"To boil is a very different process from roasting: it consists of immersing the material to be boiled, in water raised to the temperature of 210 degrees of Fahrenheit's thermometer, which temperature many sound philosophers, of whom I am one, have agreed, is the extreme degree of caloric that can be imparted to water under simple atmospheric pressure."

But the Doctor must be somewhat at fault, in his learned cookery, when he asserts, that, in Homer's time, boiling was not known. Surely, if we had all the great poet's documents of the siege of Troy, from which he obtained materials for the *Íliad*, we should have several notices of the Grecian soldiery cooking their victuals, *vulgo*, boiling their rations, in the hot springs near the Scamander, in order to save the time and trouble of making a roast or broil, especially on such days when the redoubtable Hector would threaten them with a sortie.

Great as is the Doctor's partiality for boiling, his enthusiasm displays itself to still greater advantage, when he touches on stewing.

"To stew," says he, "is the offspring of study and research; it deeply concerns the nutritive powers of potatoes, and enters more intimately into the principles of political economy, both as to properties and effects, than any other branch of gastronomy. We have known a cook in the kitchen of a late rotund friend, the Lord Provost of Glasgow, place a young pig, of tender age and beautiful in form, in a stew-pan. Heaven reward him for the result! How any cook should have been permitted to live after what then took place, is only to be explained by the corrupt state of the judicature. But it becomes us to observe, as a thing hitherto unnoticed in jurisprudence, that there is no law in any civilised country which inflicts a particular punishment on a cook *quà* cook. He may steal, he may murder, he may Burke—but, save as a thief, a murderer, or a Burkeite, he is not amenable to any punishment."

The lecturer had before told his auditory, when speaking of the ingredients of good soup, and of the importance of their skilful commixture, that "a cook is the most essential ingredient of all; and we would advise the alembic or pot not to be proceeded with until the culinary intelligence is at hand." If housekeepers were required to wait for this "culinary intelligence," we are afraid that there would be many fast days with the million. The opinion of Dr. Black, that the national dish indicates the habits, and, in a measure, the genius of a people, shows an original mind, and places him far beyond Hippocrates or Montesquieu; so far, that we hope soon to see him represented, by his countryman Wilkie, in the act of pouring out to these great men "fat brose from the lea side of the kail pot," as both indicating his own superior skill, and the cause of the deficiencies in the views of the learned Greek and Gaul; since neither of them were acquainted with this elevating and ennobling broth. In future, we may presume, that Scotch brose will indicate rich humour and fun, as distinctly as attic salt does refined wit. The lecturer thus discourses on English pudding, as characteristic of English enterprise and commerce:

"Roast beef certainly is a simple substance, and it argues much for the plain, downright character of Englishmen, that they stand by it so stoutly as a national dish. But plum-pudding, which is equally a national dish, remarkably illustrates the predilection of the nation for commerce and manufactures. The plum-pudding has certainly for basis flour, mingled with bread—the indigenous produce of the country; it hath also suet, which, for the most part, is an English substance; but the raisins, the currants, the nutmeg, the cinnamon, and all those other odoriferous spices, which are the constituent elements of the genius of plum-pudding, are of foreign extraction."

Scotchmen may well be proud of such an advocate as Dr. Black, who establishes their claims to gentility and refinement through the kitchen, as thus:

"Gentlemen are distinguished from the vulgar by many peculiarities; but by nothing more than by the variety and delicacy of their food; and it is owing to the variety and delicacy of the Scottish cookery, that the ingenious and refined character of my countrymen has chiefly arisen."

We do not know whether the testimony of Sir Walter Scott can weigh aught against the enthusiastic Doctor; but, if we remember right, that distinguished man says, in his 'St. Ronan's Well,' we believe, that it is an impossible thing for a Scotchman to acquire the easy polished air and carriage



of a well-bred gentleman. We do not remember, at the moment, an instance in opposition to this opinion; but we do know the possessor of many a clear head and warm heart, whose home is, or has been, in bonnie Scotland; and perhaps these qualities will go for something, even when compared with the brilliant accomplishments of graceful bowing, courteous smiles, and the evolutions of the waltz and gallopade.

If the patriotic ardour of the Doctor fills us with admiration and almost envy, for the gentility and cookery of his countrymen, we are, on the other hand, irresistibly led with him to pity the contrasted plainness and simplicity of dishing up among the Irish; if, as Milton says of shape, that dish can be called, which dish is not. He expresses himself, on this subject, in the following strain of pathos, only equalled by the rigid philosophy of his induction from the facts stated.

“How can intelligence on general subjects be engendered by one idea! That the Irish are a single-minded, simple people, is universally acknowledged. Can they be otherwise, when the whole extent of the most important action of life, which returns four times a day to their fellow-subjects, only occurs twice in the twenty-four hours, and sometimes not so often, to them?—we mean eating. Their cookery indicates their character: they boil their potatoes in a pot, because they have no other utensil; they take the door off its hinges, and make a table of it; on this they empty the contents of the pot, and, with a little salt in a saucer, they dip and eat. Oh, ye inhabitants of Great Britain—ye fellow-subjects of the poor Irish, reflect on this when ye are daintily at your covered tables, helping one another to potatoes with a spoon!”

What a conclusion! Sterne himself could not have failed to be proud of it. The sympathizing interest of the reader is so artfully made to dwell, not on the meagre fare of the poor Irish; but on their hard fate in being obliged to take up a potato with the fingers, in place of, like their English fellow-subjects, helping one another with a spoon.

The national diet of the Welsh, and its effects, are thus described:

“Bread and cheese and leeks are mountainous and primitive—in their nature exciting and astringent. Hence the Welsh have red complexions, and are particularly irascible.”

But the Doctor seems to have reserved his powers of description for the French and their cookery. He furnishes another instance of the exceeding liberality and attention to accuracy with which John Bull speaks of his neighbour across the straits.

“The French,” says the lecturer, “who live on frogs and soup-maigre, are of a very different character. The moral effect of soup-maigre is cooling and sedative; and frogs being of a lively and agile nature, something of their agility is decomposed in the process of digestion, and incorporates itself with the moral quality of the subject. But it must be observed, that the French are a refined people; that many different dishes affect their constitutional peculiarities; and that of all nations, it may be said of them, they alone have discovered or invented a new appetite. They have, by what king James I. calls the devil’s pot-herb, so used their olfactory nerves, that they have created a palate within their nostrils, and therefore, bating the vulgar abuse of frogs and soupe-maigre, we would say that snuff is the national dish of Louis Baboon. It is that which makes him so lively, so gesticularious, so frisky, so sneezing,

so sprightly. And if it were not for his beverage of water and sugar, no true Frenchman could walk the earth unless he had loaded feet; he would be flying in the air, and crying *peste!* and *morbleu!* to all the soberer race of man."

The French must manage some gastronomic matters with uncommon secrecy, especially in the affair of frogs; for, during twelve months spent in Paris, dining at *table d'hôte*, *restaurant*, and *en pension*, we never had the good fortune to encounter a dish of frogs, bodily or fricasseed, or in any other minced or disguised form. To the general use of the beverage of *eau sucrée*, even among the exquisites of Paris, we can testify: nay more, we acquired a fondness for it ourselves. It is a good finisher to a cup of *café au lait* in the morning, and may even dispute the preference with a glass of *parfait amour*, or some other liqueur, after the *demie tasse* of coffee in the afternoon; especially should the season be summer, the month July, and the person not addicted to sipping distilled products.

It is not to be supposed, that a lecturer in Liverpool, a city having such extensive commercial intercourse with the United States, could overlook our national dishes; and accordingly the Doctor gives a peppering notice of our 'sasses.'

"It is a vile democracy, that, of sasses: the peach, preserved by molasses or maple sugar, is reduced to an equality with the potato; with only this distinction, that the peach is long sass, and the potato short. Cucumbers are also federal in this union; so is pickled cabbage, and eggs that have been fried with ham. Upon the whole, the attempt to make sasses of such things must be regarded as a republican innovation, and the use of them is probably the stimulus which makes the Americans so sharpset."

We pity, from our very palates, the ignorance of the lecturer on the subject of American cookery: and we trust that, before he publishes another edition of his address, he will visit these States, and judge for himself of the excellence of such dishes as roasted 'possum, the rich savour of which as far surpasses the succulence of the famed roast pig of 'Elia,' as the climbing animal itself is superior in active cunning to the grovelling grunter; and then our apple butter, and our cranberry sass, and our alligator steaks, and our squirrel, and terrapin, and clam soups, and our chowder, and Indian pudding, and pumpkin pie. National cookery indeed! why we have more of it brought out at a fourth of July barbacue, than all the Aldermen's feasts, and Lord Provost's dinners, with every appliance that roast beef, and plum pudding, and hotch potch, and singed sheep's head, could give in the course of a century, to the liege subjects of his Britannic Majesty. The 'pepper pot,' for which our own fair city of Philadelphia has been so long celebrated, is, in itself, so happy a union of vegetable and flesh; and is, withal, so scientifically besprinkled with that condiment from which the dish obtains its name, and is so gustful a blending of soup and solid as must place it immeasurably, that is, past all taste, above the Scotch hotch potch or Spanish Olla Podrada, or any other dish of which the older nations of the world are wont to make such boast. Of the powers of pepper-pot, for quickening the intellect to all kinds of curious inquiry, we cannot give a better proof, than simply to state, that it is no unusual thing to see, in our streets, a tin



or board, on which, in full round letters, and sometimes, also, in strange chirography, are to be seen this announcement: "Pepper-pot—Intelligence office." We defy Dr. Black to give a parallel instance of such an intimate connection, we may say, philosophic association, between cookery and letters; between a national dish and national curiosity.

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### SKETCHES OF HOFWYL.\*

#### *Physical Education.*

PHYSICAL EDUCATION occupies a most important place in the system of Hofwyl. *Its object is to secure that vigour of body which is indispensable to the performance of other duties, and that permanent strength of constitution, without which there is little hope of happiness or usefulness. It is justly regarded as the basis of success in other branches of education*—the only means of insuring to the pupil the power of employing, in future life, the acquisitions which he makes at so great an expense of time and labour. For those who have not felt the sad evidence of this, in years of debility, it is sufficient to point to the numbers of literary men who are annually obliged to abandon their pursuits, either partially or entirely, because the body is incapable of sustaining the mind in its efforts. They need only observe the multitude of others, who, with ample intellectual preparations, maintain with difficulty an artificial and painful existence, and whose physical debility prevents them from exploring depths of science, and soaring to heights of speculation, which they feel to be within their grasp, but pant in vain to reach.

This object was of course a prominent one with Fellenberg in the choice of a situation. Entirely removed from the unhealthy influences of a large town, Hofwyl is situated upon an elevation which is swept by every wind. Its absolute height above the level of the sea is about 1600 feet. The cold is severe in winter, and the climate has that variable character which belongs to every elevated region. Such a situation may not be favourable for those who have come to maturity under a milder sky; but I am inclined to believe that it is best adapted to form a constitution capable of resisting the frequent and rapid changes of most countries in the temperate zone. The pupils are accustomed to go out in all weathers bareheaded; I seldom saw an overcoat

\* American Annals of Education and Instruction, and Journal of Literary Institutions. Vol. I. Part II. No. III. Among numerous and instructive articles in this valuable journal, is a series of letters on the system of education pursued by Fellenberg, at Hofwyl. We have selected the letter on Physical Education for present insertion. That on Exercise and distribution of time will be given in our next number.

used; and yet they enjoy vigorous and almost uninterrupted health, with the exception of those little indispositions belonging to every cold climate. A native of the French West Indies arrived there during my residence, who had many symptoms of a pulmonary complaint. It was not without many apprehensions that I saw him placed in the Agricultural School, partaking of its homely fare and accommodations, in a severe season. I saw him two years afterwards, with a countenance indicating comparative health, and a frame possessing a good share of vigour.

The principal means of physical education employed, may be reduced to *pure air, a suitable diet, regular exercise and repose, and the proper distribution of time.* In the Agricultural School, the very nature of the establishment furnishes all that is necessary. In the higher schools, artificial means must be provided to counteract an artificial excess of intellectual life, in order that the rich may enjoy an equal opportunity to secure the first blessings of this life.

*Every method is employed to induce, and even to compel, the pupils to spend much of their time in the open air.* Extensive playgrounds—small garden spots appropriated to their use—a collection of all the implements for labour and amusement, both for winter and summer—a wood which serves as a retreat in the hot season, and in which they often receive their lessons in natural history, and the habit of observing and describing the objects they see—all serve as means and motives for the enjoyment of the open air. A very large riding school serves as a place for exercise in bad weather. *They are also as absolutely required to leave their rooms and occupations during the hours of relaxation, as to be present during the hours of study.* Indisposition is the only excuse admissible in either case.

*But no less care is taken on a subject too often neglected, but even perhaps more important. I mean in providing for the purity of the air in the rooms where they study and sleep, and in which, agreeably to the present modes of education, they must pass the greater part of the twenty-four hours.* The dormitories and rooms for study and for recreation are large and airy to a degree which would usually be deemed luxurious. They are thrown open when the pupils are absent from them, and the most scrupulous neatness is preserved, that nothing may be suffered to taint the air. During winter they are warmed by earthen stoves, with tubes for heated air, which preserve a moderate, but uniform and agreeable temperature; and do not admit that alternate and excessive heating and cooling, which are connected with the ordinary methods of warming apartments. Above all, there is none of that wretched economy which sacrifices health and vigour of constitution, to calculations of space and convenience; or to the mercenary plan of collecting the greatest possible number of pupils in a small space.



## VACCINATION.

At the present season of the year, a few plain remarks in answer to the leading objections which are still urged by many parents against vaccination, may not be inappropriate, or without a beneficial effect.

Many refuse or neglect to submit their children to this operation, alleging that the protection it affords against the small-pox is uncertain, inasmuch as numerous cases of this disease have occurred after vaccination had been satisfactorily performed.

This objection ought not to be allowed any weight. The great majority of those who have been successfully vaccinated have, under every possible exposure to the contagion of small-pox, entirely escaped an attack of that disease, even in its mildest form. But even of those in whom a modified form of small-pox has occurred, there is not, so far as we are aware, any well authenticated instance of its being accompanied in its progress by dangerous symptoms of any duration; of its proving fatal, disfiguring the countenance, or, like genuine small-pox, leaving after it tedious and disgusting diseases. Even were it otherwise, the same, and much more, may be said of small-pox inoculation. The very objection we are considering was raised against the latter on its first introduction; and it is a well known fact, that a multitude of examples have occurred, in which small-pox has attacked certain persons twice, or even thrice; the second attack being often of the confluent kind, and destroying life. There is scarcely a disease, one attack of which renders the system for ever afterwards secure against the possibility of its recurrence. It is universally admitted that the plague has frequently attacked the same persons many times: and that the whooping-cough, mumps, and scarlet fever, have occurred in the same individual oftener than once, is rarely denied; while Dr. Baillie, an English physician of the clearest and most unbiassed judgment, has lately described eight examples of the recurrence of measles. That the small-pox was governed by the same general rules, was never doubted, until Inoculation and Vaccination became subjects of medical feud. The frequent occurrence of small-pox in those who have already suffered an attack of the disease, can no longer, however, be a matter of dispute.

The perfect protection afforded to the systems of those who have been subjected to vaccination, is evinced by the following facts. In the year 1813, a report was published by the Imperial Institution of France, stating that 2,671,662 subjects had been successfully vaccinated in France, of whom only seven had afterwards taken the small-pox; and it is added, that the well authenticated instances of persons taking the small-pox after *innoculation*, are proportionably far more numerous. Into the Foundling Hospital of London, vaccination was introduced in the year 1801; and though the children have been sometimes intentionally exposed to the contagion of small-pox, yet, in 16 years, only one slight case has been noticed in which the latter disease was suspected to have occurred. In the York military asylum there has been the same success. The National Vaccine Es-

establishment of Great Britain was founded in the year 1809, and in eight years, to January 1817, there had been vaccinated by the surgeons of this institution, in London and its vicinity, 34,369 persons; and although the small-pox had been constantly prevalent, yet at that period only *four* of the above number were known to have contracted the small-pox, which is about *one* in 8592 cases; and in these four, the disease appeared in a mitigated form, unattended with danger. Dr. Luder, of Altona, states, that of 234,959 persons subjected to vaccination in Holstein, from the year 1801 to 1822, only *two* individuals had been affected with small-pox, so late as the year 1824; while in the same period of time, only *one* person had been attacked by modified small-pox, out of 447,605 who were vaccinated in the kingdom of Denmark.

From these and other authentic facts, it is quite certain that failure in the protective powers of vaccination, when the process is regular, and the constitution fully influenced, is exceedingly uncommon; and as the vaccine and variolous infection coincide in so many points, it is perhaps safe to conclude, that the former will never fail to prevent the small-pox, except in those peculiar habits which are susceptible of contracting small-pox oftener than once.\*

A second objection frequently made to vaccination, is, that where it has apparently afforded security against small-pox, during the first years of infancy, as far as seven years; yet, that after that period, the individual is liable again to the small-pox, and that numbers then do contract it.

We are sorry to find that a few physicians have given in to this erroneous opinion. The examination of a large mass of facts, has convinced us that it is totally unfounded. The cases of modified small-pox, which have appeared in those who have been vaccinated, occurred at almost every period after vaccination, from a few weeks to many years. The adult, vaccinated in his youth, has been found as effectually to withstand the contagion of small-pox, under an equal degree of exposure, as the infant that had been subjected to vaccination but one year previously. When placed fully under the influence of vaccine virus, parents may rest assured that no lapse of time will impair the security it affords to their offspring against the fatal effects of small-pox.

The third objection to vaccination is, that in particular subjects, attempts to vaccinate often fail, even when frequently repeated; and that all such subjects are exposed to the small-pox, and, generally, in the end take it.

The cases in which vaccination cannot be communicated by means of fresh matter, and by a skilful operator, are extremely rare indeed. The objection therefore, is of very little weight. Even when a case does occur in which is resisted every attempt to communicate the vaccine infection, it will almost always be found that if inoculation for the small-pox should be attempted, the same result would follow. The skins of some individuals of languid circulation, will resist almost any kind of stimulant; and it is only where a certain degree of susceptibility exists in the skin, that either inoculation or vaccination will, in ordinary phraseology, take.

\* Plumbe on Vaccination. London, 1831.



The fourth objection to vaccination, is, that it entails a variety of cutaneous diseases on the child, and, in the language of the objectors, bad humours.

The same objection, and with a greater degree of propriety, was made against inoculation for small-pox in 1746. In the Royal Metropolitan Infirmary for children, of London, no case of cutaneous disease has been observed after vaccination, where other distinct causes could not be ascertained; although the prejudice on the part of the parent is commonly enough noticed. If we examine the characteristics of the cutaneous diseases of children, and notice the age at which they most commonly make their appearance, we shall find little ground indeed for suspicion that they are induced by the introduction of vaccine matter into the circulation. The period commonly chosen for vaccination is from six weeks to three months after birth, when the infant is generally at the breast, when, therefore, it is protected in a great degree against the evils of over-feeding and improper food, and when the irritation of teething is yet distant. To one or other of these causes the majority of the eruptive diseases of children are undoubtedly referrible; and as these do not generally come into operation till after vaccination has been performed, it is not a matter of surprise, that credulous mothers should be often led to connect them together as cause and effect. "The child's skin was free from the slightest speck till it was vaccinated," is the common assertion; all other probable causes are lost sight of; and even though the disease of the skin may not have made its appearance until many months after vaccination, yet the opinion is often pertinaciously adhered to. To the candid and unbiassed, it may be sufficient to say, finally, that medical men neither know nor suspect any cutaneous affection, or bad humour, to spring from vaccination, beyond a trifling rash, which now and then shows itself during the progress of the vesicle on the arm to maturity, and disappears spontaneously.

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#### INFLUENCE OF EMPLOYMENTS ON HEALTH.

FROM a work recently published in London, on the influence exerted by various occupations over the health and longevity of those engaged in them,\* it is our intention to present to our readers, from time to time, copious extracts. The important facts and cautions conveyed by these to every class of society, will, we are persuaded, render them peculiarly acceptable at the present time. The author, Mr. Thackrah, appears to have studied the subject with great attention, and we are pleased to find that the results of his investigations are confirmatory of the important

\* The effects of the principal arts, trades, and professions, and of civic states and habits of living, on health and longevity: with a particular reference to the trades and manufacturers of Leeds; and suggestions for the removal of many of the agents which produce disease, and shorten the duration of life. By C. Turner Thackrah. London 1831.

truths in relation to the subject of hygiene, which, from the commencement of this journal, it has been our object to inculcate.

The observations of Mr. Thackrah have more immediate reference to the inhabitants of Leeds. The same causes, however, will produce every where the same effects.

For the convenience of his inquiry, the author has divided the inhabitants of Leeds and its immediate neighbourhood, into four great classes, viz: 1. Operatives. 2. Dealers. 3. Master Manufacturers and Merchants, and, 4. Professional men. In examining the state of these severally, he adverts to the atmosphere they breathe—the muscular exercise they take—the postures of the body they maintain—the variations of temperature and humidity to which they are exposed—their diet and habits of life; and finally, in some classes, the state of mind.

He commences with those whose occupations are most favourable to health, and, 1st of those, whose employments are of *an active kind, and carried on chiefly in the open air.*

**BUTCHERS** stand at the head of this division. They are much in the open air, and take strong exercise. Most of the masters ride on horseback to the neighbouring markets, and often traverse the surrounding country to buy cattle. They are well known to ride fast, and to take often long journeys.

*Drovers of Cattle* for the butchers, though their action is generally less violent, have great distances to travel. They walk 20, 30, or 40 miles a day. Butchers, and the Slaughter-men, their wives, and their errand-boys, almost all eat fresh-cooked meat, at least twice a day. They are plump and rosy. They are generally also cheerful and good-natured. Neither does their bloody occupation, nor their beef-eating, render them savage, as some theorists pretend, and even as the English law presumes. They are not subject to such anxieties as the fluctuations of other trades produce; for meat is always in request; and butchers live comfortably in times as well of general distress as of general prosperity. They are subject to few ailments, and these the result of plethora, or overfulness of blood.

The atmosphere of the slaughter-house, though sufficiently disgusting, does not appear to be at all injurious to health. The mere odours of animal substances, whether fresh or putrid, are not apparently hurtful; indeed, they seem to be often decidedly useful. Consumption is remarkably rare among the men employed in the slaughter-house. If we see a phthisical youth in the fraternity, we shall generally find that his parents, aware of an hereditary disposition to consumption, brought him up to the business with the hope of averting this formidable malady. The atmosphere of the slaughter-house is moreover less susceptible of those natural changes, which produce epidemics. From this circumstance, conjoined with their diet and habits of life, butchers are less subject than those of some other trades, to diseases of the bowels. To the same favourable combination, we attribute their comparative exemption from diseases, considered as infectious or contagious. Of 520 patients taken to the House of Recovery in this town, during the last



year, only one was a butcher, and his was a case not of typhus, but of simple fever.\*

Notwithstanding the favourable circumstances in which butchers are placed, longevity is not greater in them, than in the generality of employments. I suspect it is even shorter than among most other men, who spend as much time in the open air. Butchers in fact live too highly, not too highly for temporary health, but too highly for long life. Congestion of blood, affecting chiefly the vessels of the abdomen and head, shortens the lives of numbers who are plump, rosy, and apparently strong.† The preventive is obvious.

CATTLE AND HORSE DEALERS, leading an active life in the open air, are generally healthy, and would be almost exempt from ordinary maladies, were it not for their habit of drinking. Wet and cold would rarely produce even temporary ailment to temperate men in an employment so conducive to vigour. Horse-dealers' grooms or riders are a sickly set of men. Their appearance indicates those diseases of the stomach and liver which result from a debauched and irregular life.

FISHMONGERS, who bring fish from the coast, are of course greatly exposed to the weather. They are not, however, subject to rheumatism or other inflammatory disease. Generally hardy and temperate, they enjoy health, and attain considerable age. Different is the state of the retailers of fish, in towns. These are often addicted to dram-drinking, and are consequently sickly and short-lived.

CART-DRIVERS, though exposed to atmospheric vicissitudes, are healthy in proportion to their temperance and the nourishment they take. Their wages, however, are low; they are often indifferently fed; and many, particularly among the coal-leaders, congregate and spend at the alehouse that money, which would be better employed in buying solid food. The attention of masters might do much to correct the evil.

LABOURERS IN HUSBANDRY, SAND LEADERS, AND MEN EMPLOYED ON THE ROADS, would be healthy, were their means of subsistence adequate to their wants. A man who has himself, his wife, and family to support on twelve or sixteen shillings a week, cannot be well fed. Hence this body of men are far less robust in figure, than we should expect from the nature of their employ. They are subject to disorders of the digestive organs, and generally suffer also greatly from epidemics.

BRICKMAKERS, with the advantage of full muscular exercise in the open

\* Dr. Tweedie, in his late publication on Fever, has a similar remark: "Though almost every description of mechanics has been at some period or other admitted last year into the Fever Hospital, I do not recollect a single instance of a butcher being sent to the establishment."

† My very intelligent friend, Dr. Murray, of Scarborough, concurs in the statement relative to Butchers. "The high living of Butchers assuredly leads to plethora and premature dissolution." He adds—"Thus coal meters, &c. of London, rarely, if ever, attain the age of forty, though men remarkable for muscular bulk and strength. They work most laboriously, perspire immensely, and supply such waste by extraordinary and almost incredible potations of porter, which ultimately, without much positive and actual intemperance, brings on irregularities of the digestive system, structural changes, and death."

air, are subject to the annoyance of cold and wet. These, however, appear little, or not at all, injurious. Brickmakers, half naked, and with their bare feet in the puddle all day, are not more liable to catarrh, pneumonia, and rheumatism, than men whose work is under cover and dry. Of twenty-two brickmakers of whom we made personal inquiry, only one had been affected with rheumatism, or could state himself subject to any disease. All declare that neither rheumatism, nor any inflammatory complaint, is frequent among them. Individuals of great age are found at the employ.

CHAISE-DRIVERS, POSTILLIONS, STAGE-COACHMEN, and GUARDS OF COACHES, with an equal advantage of fresh air, are differently situated in reference to exercise. Postillions, of course, have great and continued exertion; but the kind is objectionable. Their position on the saddle is bad, and they use the arms unequally; hence curvature of the spine. They are moreover said by Morgagni to be particularly subject to a diseased condition of the principal artery of the body. The drivers of chaise and hackney-coaches have more moderate and equal exercise; but their position subjects them to a swelling of the artery in the ham. They, as well as postillions, suffer from irregular living, and the habit of frequent potation. They are subject to disorders of the head and the stomach. Still worse is the state of stage-coachmen and guards. With an equal or greater degree of intemperance, they have less muscular exercise to counteract its effects. In addition to morning sickness, and other affections, indicating disease of the stomach, they have the veins of the abdomen overloaded; then those of the head; finally apoplexy and palsy.

The atmospheric vicissitudes to which all drivers are exposed, are thought to produce rheumatism and inflammation of the lungs. I conceive, however, that these diseases would rarely occur to abstemious men. It is intemperance which gives the susceptibility to such maladies; and it is intemperance which produces those fatal affections which we have just mentioned. I scarcely need add, that the whole class is short-lived. They generally die before they reach the age of 50. Among all the Leeds men, we could find only three individuals who are old, and two of these have the character of great temperance.

Gentlemen's coachmen often suffer from excess of nourishment: they eat more than they work. Having often to wait for their masters,—to use Dr. Good's phrase,—“They fill up their time, by filling up their stomach.” They also take ale too frequently. And from these united causes, they become plethoric, have the venous systems congested, and the secretions consequently impeded. The fault of these men, though much less than the dram-drinking practised by their brethren of the stage, certainly tends to the production of gout, and serious affections of the brain.

COACH-BUILDERS may be divided into three classes, carpenters, smiths, and painters. In the first, the only injurious circumstance is the common atmospheric impurity of a town. The men work in open sheds, have full and varied muscular exertion, and are temperate in their habits. They are consequently healthy, and frequently attain advanced age. The smiths are often drunken, and neglect their work for days at once. They labour, con-



sequently, under disorder of the digestive organs, and die comparatively young. The painters, steady in their habits, suffer, though in a less degree, from the disorders which we shall have to notice when we speak of house-painters.

CARPENTERS, JOINERS, WHEELWRIGHTS, and MILLWRIGHTS, appear to receive no injury from their respective employments. I must state, however, that although temperate millwrights are healthy, and continue their employ to a great age, often even to that of 60, there is another class, who fit up the shafts and wheels to convey the power from the steam engine to the machinery, and who suffer from their debauched habit of life. These men earn high wages; take much of that pernicious compound called ale, and sometimes even drams in addition, and are moreover off work at the pothouse two or three days in the week. Such men, of course, are unhealthy and short-lived.

COOPERS have good muscular exercise. When lads enter the employ, the stooping posture affects the head: and the noise, the hearing. This, indeed, is often permanently, though not greatly, impaired. The men are annoyed also by pain in the loins, the result of posture. On the whole, the employment is healthy.

ROPEMAKERS, though they have exercise in the open air, suffer inconvenience from their stooping posture. A similar observation applies to GARDENERS.

PAVIERS are well known to have strong muscular exercise in the open air of the towr. Though exposed to the weather, they are not subject to acute diseases. Their chief complaint is pain in the loins, which increases with their age. It is probably the effect of long standing and labour. Though addicted to dram-drinking, they often live to an advanced period.

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#### ADDRESS OF ROBERTS VAUX.\*

I AM sensible, gentlemen, of the *distinction*, and the corresponding *responsibility*, that belong to the office, which the society has been pleased to confer upon me. The *first*, I need not affirm, was wholly unsought; and if I were merely to consult my own convenience, I would much rather avoid the *last*. When informed of my election, I expressed a wish to decline accepting the station; but the solicitations of several judicious citizens, have induced me to forego my own opinions and views in this respect, and I come into your presence to undertake the fulfilment of the trust, which has been so unexpectedly and undeservedly assigned me.

Perhaps few objects, toward the achievement of which, the powers of the human mind are more important—few applications of the moral and christian energies, more praise-worthy, than those which engage our attention, as members of this association. Language cannot fully portray the anguish,

\* On accepting the office of President of "the Pennsylvania Society for Discouraging the Use of Ardent Spirits."

and the guilt,—and calculation must fail in the attempt to reckon the waste, which flow from the habit of intemperance. It would also be as difficult to estimate, and to describe, the good, which would proceed from preventing the formation of that deplorable habit, or by assisting to conquer it, when it may have unhappily gained dominion over any of our fellow men.

Among the lessons of my childhood, my mind was directed to the published sentiments of the excellent, and truly honourable *Anthony Benezet*, who was certainly one of the first men, if not the very first man, who had the moral courage, more than half a century ago, to warn the world against the seductive influence and debasing effects of ardent spirits. My judgment has always sanctioned the doctrines which were taught by that devoted philanthropist, and as they united with the opinions proclaimed when this society was organized, a few years since, I most cheerfully assisted in its early doings.

Much subsequent observation, and reflection upon the nature of our efforts, have, however, convinced me, that our true course is to endeavour to convince the understandings of men, that their physical and mental health, and consequent happiness, will be best promoted by abstaining wholly from the use of stimulating drinks. To that object, therefore, I would invoke your most serious attention, and urge the application of your utmost resolution and strength.

Having thus briefly and candidly avowed my sentiments, it will be unnecessary to assure you of my disposition to co-operate with the society in all measures which shall seek, by argument and persuasion, to accomplish that noble end.

In the transaction of the details of business, I shall anxiously endeavour to promote harmony, and diligence, and punctuality, which are alike essential to the success of our disinterested purposes.

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*Abstinence among Seamen.*—We have recently learned the fact, that in some of our vessels of war, the entire crew, and in others a large portion, have ceased to draw their allowance of grog. A captain of a merchant ship, just on the point of departure from this port for England and China, has shipped his men with the express understanding that no grog is to be allowed them. He has taken a few gallons with him, to be used in case of sickness. This last provision, however requisite it may seem to this gentleman, will, we are persuaded, be little called for. We suspect that, independently of his own personal experience, he was influenced to abandon in his ship the distribution of spirit to his men, by his having observed that a person on a former voyage, who obtained spiritous liquor surreptitiously, and used it freely and regularly, had frequent attacks of sickness, which the sufferer called bilious. On the misconduct of this individual being detected, he was not permitted to use any spirit whatever, not even the customary ship-allowance. The consequence was, that during the remainder of the voyage, and it was a long one, he was in excellent health, and entirely exempt from all his *bilious attacks*.

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*TEMPERANCE ADVOCATE.*—A weekly paper, published at Sandy Hill, Washington county, New-York. Nos. 12.—We have to reproach ourselves for not having sooner noticed this excellent paper, which so well deserves its title. It was commenced in support of the principle of entire abstinence, not only from distilled, but from all fermented liquors, and has been continued with zeal, perseverance, and



judgment, in the same noble course. If they who are themselves satisfied that men are healthier and happier by a restriction to water for habitual use, would just pay their fellow citizens the compliment of supposing that a knowledge of facts and plain irresistible arguments, based on facts, will produce general conviction, similar to what they themselves entertain on the subject, the cause of temperance would be even still more prosperous than it now is.—“I drink nothing but water myself,” we sometimes hear an amiable moralist say—and I believe it would be better for mankind, if every person were to do the same. But you must not stretch the cord too tight—you must not ask the people generally to abstain from all kinds of exhilarating drinks.” And why must we not? What does the argument or the caution amount to? Simply this—that some of us have so much self-love, as to suppose that we alone are accessible to the lessons of common sense and experience, or so much timidity, as to be afraid of angry or ill-natured replies, when we advise the people to a course of temperance and abstinence, which we know and feel, from daily experience, to be the safest, wisest, best. Let such timid philanthropists be reassured. The common sense of their fellow citizens at large is fully equal to an understanding of the merits of the case; and they are as fully prepared as the present select few, when it is properly understood, to benefit themselves, by acting up to the maxims which are involved in it. Mr. Graham’s success in this city is confirmation strong of this point. We are glad to have such able coadjutors in the good cause as the editor of the *Temperance Advocate*, and the contributors to its columns. The people throughout the country will, we fondly trust, give their countenance and support to a paper in which their best interests are advocated.

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THE CHURCHMAN.—This is the title of a *weekly* paper, lately commenced in the city of New-York, under the editorship of the Rev. John U. Curtis, A. M. of the Protestant Episcopal Church. Without our pretending to any theological lore, a knowledge of which is happily not necessary for a due appreciation of the general merits of this periodical,—we may be allowed to say, that the division of subjects in it is such, as to admit of all the variety compatible with subdued Christian taste; and the manner in which they are discussed and narrated, cannot fail to exert a benign influence on the reader, as well from the prospect which it holds out to him of an augmentation of his store of literary knowledge, as of an increase of his piety. Such headings of particular departments of the “Churchman” as *Offices for the Sick*—the *Antiquary*—*Biographical Sketches*—*Biblical Criticism*—*Travels*, will illustrate our meaning, and bear us out in our favourable opinion of the liberal scope, and good effects of the work.

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OUR NEIGHBOURHOOD; or *Letters on Horticulture, Natural Phenomena, and Domestic Economy*. New-York. E. Bliss, 111 Broadway. 1831. pp. 332, 12mo.—We have just received this interesting work—a hurried glance over the pages of which, makes us anticipate a large share of pleasure and instruction, on a more regular perusal. The authoress is, we know, every way equal to the task she has undertaken. She speaks not from books, and at second hand, but from actual observation, and after much communings with nature. Her contributions in various journals to Horticulture and matters of rural economy in general, are well and advantageously known. To the rural portion of our population, the present work will prove peculiarly acceptable and useful; and those who shall leave the city to rusticate for a part of the ensuing season, on highways or by-ways, will find in it much to keep up that love of the country, which, often begun in mere romance, soon fails, unless nurtured by various and instructive observation of the objects and scenes by which they are surrounded.

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The Publisher of the *Journal of Health* is about to put to press a work to be entitled *Catechism of Physiology*, which will contain a brief, but comprehensive, description of the organs and functions of the human body; and of the manner in which they reciprocally influence each other. While accuracy will not be lost sight of, the subjects will, at the same time, be treated of in such a manner, as to place them clearly before the mind of the general reader.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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THE present season is one of hopes—anticipated enjoyments, and pleasurable calculations. The country and its charms are the engrossing theme with all the inhabitants of our cities and towns. Mothers, with their daughters, have already projected an order of march—the outlines of an excursion, in which amusement is to be reconciled with the requirements of fashion, and health is to follow in the train of both. The ladies only await the final decision of their husbands or brothers, as to the time when the pressure of business or professional and literary engagements shall admit of these lords of the creation being escorts for the journey.

But the season is not one of unmixed corporeal enjoyment, and of unquestioned sanative powers. The sun pours down a powerful stream of heat, and makes not the heart alone throb with violence, but the temples beat with unusual pulsations—while head-ache is now, more than ever, the complaint of the unfortunate dyspeptic invalid. They who eat promiscuously, of whatever is before them at table, or who persist in taking the same amount of rich nutritious animal food which they had eaten during the winter, will feel light-headed, and complain of being bilious, as they term it. They ask their physician about the propriety of getting bled, or, perhaps, taking an emetic. Such persons should be made to know, that the most safe, salutary, and simple means of relief, from these ailments, is to put less food in their stomachs, and not to stimulate it by any kind of heating or intoxicating drink, nor to weaken the nervous system by late hours and unlicensed indulgences. Summer season puts us, of



northern and middle latitudes, in nearly the same physiological condition with that in which the inhabitants of southern climates are most of the year round. If we would avoid disturbance and disease, head-ache, continued thirst, feverish heat, and actual fever, flushed skin, or one covered with eruptions, we must imitate these latter in their usual diet, and substitute vegetable for much of the animal food we consume in winter—drink simple water, or this fluid slightly acidulated, or deriving flavour from dried fruits—we must rise early, and inhale, when not in marshy districts, the morning air—avoid the hot meridian and afternoon sun—use the tepid or warm bath in the middle of the day or in the evening, if the dinner has been very simple and light, and taken at an early hour. They who awake in the morning with a hot skin and active circulation, and who habitually suffer from excess of heat, may, at this time, with advantage, have recourse to the cold bath, or to sponging the surface with cold water. But if excess of any kind has been indulged in the evening before, whether in eating and drinking, or in dancing to a very late hour, or by any unusual exhausting labour—then the cold bath ought to be omitted, and the tepid or warm substituted for it.

Health, to be won, must, like maidens fair and stately dames, be diligently sought. A person, negligent of all the rules of hygiene, may, for a while, retain comfortable bodily feelings—so will, occasionally, an eccentric beau—a *bête farouche* of a man attract female regard, perchance love; but both are surely trying critical experiments; and it must be admitted, that the rules of Cornaro, in the first, or of Chesterfield on politeness in the second instance, are of much safer and pleasanter general application. Country air is very grateful, refreshing, and invigorating; but it does not shield a person against a country sun at noon, or chilling dews at midnight. Drinking mineral waters, or sea bathing, is often an admirable recuperative agency; but it is not an antidote against the effects of gormandizing, drinking freely of strong liquors at dinner, or heavy suppers, or late hours and dancing. Rural scenes gladden the mind, and, by imparting cheerfulness, improve the health; but their influence will not extend through the walls and closed doors of a fashionable hotel, however romantic and picturesque a country it be in: nor will rouge, and artificial flowers, and the *gallopade*, even in such places, be substitutes for the fresh breeze fanning the cheek, flowers in all their native bloom and variegated colours, gathered by the hand of the fair lady herself, and the gallop taken on an active and docile steed. The hypochondriac, whether from indolence, or the oppressive cares of business or study, or disappointed love (a possible though rather an uncommon case) will not recover the tone of his spirits by merely going into the country and visiting a watering place,

and, when there, spending his mornings in a billiard room, and his evenings in flirting with some charming coquette, with the little interludes of yawning over a novel, or talking politics after dinner.

Change of place, to be beneficial, by restoring the body to healthful vigour, and the mind to its lost equanimity and cheerfulness, must be aided by the rules of hygiene, which are little else than common-sense experience—eating and drinking, sleep and exercise, in such measure and time as the majority of those not perverted by vicious indulgences, nor excessive love of lucre and fame, have ever most generally adhered to.

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WE shall probably be doing not an unacceptable service to our readers, and certainly we shall be rendering an act of justice to meritorious authors, by occupying the remaining pages of the present number of our Journal with extracts from, and notices of, several works which are now on our desk; and, also, by taking cognizance of some passing matters, of which we would not wish to appear neglectful.

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#### "OUR NEIGHBOURHOOD."\*

A perusal of this work, to which we adverted in our last number, has realized the anticipations of pleasure and instruction which we then took occasion to express. "Our Neighbourhood" is in a series of letters written in a plain, conversational style—the interest is well sustained by the constant succession of subjects, and sufficient variety of natural incidents. In making out a table of contents for ourselves, we found the following matters either touched upon or fully described: *Planting, and pruning, and care of the vine—cultivation of strawberries—planting and burying of potatoes—packing away of cabbages, cauliflowers and brocoli for the winter—shooting game—description of a good barn—ploughing in manure—management of peach-trees and protecting them against worms—green-house—influence of Temperance Societies—domestic wine—cider, disadvantages of drinking it—thrashing out grain—green snow on tan—sleigh ride—dancing—ice-houses, mode of building and filling them—hot-bed, method of making one—spring sowing and planting—rats, mischief done by them, modes of destroying them—grafting, inoculating and trimming trees—improvements in heating and lighting apparatus.*

Interspersed with these are incidental scientific remarks, as on *icicles the production of electricity—the cause of green snow—vegetable physiology, with some critical remarks on Mrs. Marcet's work on this subject—lumi-*

\* Or Letters on Horticulture and Natural Phenomena, interspersed with opinions on Domestic and Moral Economy.



nousness of the eye, &c. &c. On this last topic there is much new and instructive disquisition. Connected with domestic and moral economy are dialogues on the *capabilities and duties of servants and labourers—horticulture and farming, as connected with theological seminaries—traits of benevolence—rights, and moral and intellectual culture of woman—charity fairs—quakers—sketches of individual peculiarities, both of excellence and infirmities of character.* The remarks on women assume the character, and have the incontestible merits, of an argumentative and well written essay on the false lights in which the sex is thrown, and the injustice done to them by their rightful protectors—men. Some hard things are said of the lords of the creation—and the worst of it is, there is so much truth in them. This essay first appeared in the New York Evening Post. We hope to make some extracts from it hereafter. It may be well to mention that the letter writer, who describes *Our Neighbourhood*, writes as a Mr. Allen, though in fact, as we have already mentioned, the merit of the authorship rests with an accomplished lady.

The occasional notices of the dairy and details of cookery will be agreeable to the notable housewife; and still more, will be useful to the young lady who is ambitious of hereafter distinguishing herself in this capacity. The account of the breakfast in "*Our Neighbourhood*," would win the applause of Dr. Johnson himself, since it is even superior to the Scotch breakfast, which elicited his eulogies. We have marked several passages for insertion in future numbers of our Journal. In conclusion, we can say, with great justice, that if to show the pleasures and usefulness of a country life—if to teach people how to render the soil most productive, and their gardens and orchards abundant in fine fruits; if to show that practical farming and horticulture are not incompatible, but on the contrary are congenial with methodical study of the successive phenomena in external nature,—be at the same time pointing out the means of preserving health by a life of useful labour and active benevolence, then are we bound to return our thanks, as we most cordially do, to the amiable and intelligent authoress of "*Our Neighbourhood*," for the assistance which she has rendered, by its publication, to the cause of hygiene. This brief notice will not allow of our doing justice by adequate description to much amusing dialogue—matrimonial and friendly discussions and courtships. The short autobiography of Abel, and of his love of the absent Fanny, and the unexpected cause of his mortification, and disappointment when he at last saw her, are admirably drawn.

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#### CLARK ON CLIMATE.\*

His medical brethren have already so fully expressed their favourable opinion of the work of Dr. Clark, as to render it unnecessary for us to set

\* The influence of Climate in the Prevention and Cure of Chronic Diseases, more particularly of the Chest and Digestive Organs: comprising an Account of the principal Places resorted to by Invalids in England, the South of Europe, &c.

forth its merits, by any elaborate eulogy, or even copious analysis—which our restricted limits would alone be sufficient cause to deter us from attempting. Dr. Clark resided some years in Italy, and has taken great pains to make himself acquainted with the climate both of that country and of southern Europe generally. In reference to the two classes of readers for whom he wrote, he says:—"It has been my wish to lay before the public such a work as might serve at once as a manual to the physician, in selecting a proper climate for his patient, and a guide to the latter, while no longer under the direction of his medical adviser."—The success with which he has accomplished this intention, enables us to lay before our readers many valuable extracts on the causes and prevention of various diseases, and especially of consumption. As we have uniformly said, this is a branch of knowledge which it concerns every person to possess—on it will depend his health and escape from disease. Often when the physician is consulted, the first and most important period is past—the injury is then incurable. Few subjects, in this inquiry, are of more deep interest to us than the modifications produced by climate and season on the animal economy. Impressed with this belief, we prepared, some time since, a series of prelections on the influence of these agencies, and have only been prevented, by the want of space, from laying them before our readers in this Journal. We shall watch, however, for every opportunity propitious to a realising of this intention. In the mean time, we shall cull valuable articles from Dr. Clark's work.

The author, in the first part of his book, makes some introductory remarks on climate, and then proceeds to treat, in succession, of the climates of *England, France, Nice, Italy, Madeira, Atlantic Islands*, including the *Bahamas, Bermuda, the Canaries, and Azores*; finally, the *West Indies*.

The second part includes an inquiry into the diseases benefited by climate, viz. *disorders of the digestive organs; consumption; diseases of the larynx, trachea, and bronchia*, or of the windpipe and its ramifications and air cells; *asthma; gout; chronic rheumatism; general delicacy of constitution in childhood and youth; premature decay, or climacteric disease; disordered health from hot climates*. In this portion of the work are given, valuable directions for the guidance of invalids when travelling, as regards the daily rate; their diet, medicines, bathing, clothing, and temperature of their apartments, together with advice as to the use of the mineral waters of various celebrated springs.

Among other remarks on the general influence of climate, the author makes the following:

"Change of climate and change of air have been considered by physicians as remedial agents, of great efficacy, from a very early period; and the correctness of the opinion is supported both by reason and experience. It is reasonable, for example, to believe, that a change of residence, from a crowded city to the country, or from a cold exposed part of the country to a warmer

a comparative Estimate of their respective Merits in particular Diseases; and general Directions for Invalids while travelling and residing abroad. With an Appendix, containing a Series of Tables on Climate. By James Clark, M. D. &c. &c. Second Edition. London, 1830.



and more sheltered one, or from a confined, humid valley, to a dry elevated situation, or the reverse, would produce very sensible effects on the living body; and we find by daily experience that such is the case. The marked improvement of the general health, effected by a change from a great city to the country, even for a short period, is matter of daily remark; and the suspension, or even cure, of various diseases, by a removal from one part of the country to another, is an occurrence that must have come within the observation of every one. It may suffice to mention here, in reference to this fact, intermittent fevers, asthma, catarrhal affections, hooping cough, dyspepsy, hypochondriasis, and certain nervous disorders. All these diseases are frequently suspended, and often entirely cured, by simple change of situation, after they had long resisted medical treatment; or they are found to yield, under the influence of such a change, to remedies that previously made little or no impression upon them.

"If such marked results are produced by a change of so limited an extent as has just been noticed, it is surely reasonable to expect, that a complete change of climate, together with the circumstances necessarily connected with this, should produce still more important results in ameliorating the general health, and in preventing and curing diseases. In this expectation we are again borne out by experience.

"Unfortunately, however, for the character of this remedy, it has too often been resorted to, either as a last resource, or forlorn hope, in cases which were almost hopeless; or it has been misapplied in cases wherein it might have been of essential service. Patients, who really might have derived much benefit from climate, have been too often sent abroad without proper directions respecting the situation most suited to their complaints, and altogether uninstructed respecting various circumstances, a due attention to which could alone render the best selected climate beneficial to them.

"Under such circumstances, it need not excite our surprise, that success has not more generally attended the practice of sending invalids abroad; nor even, that the result should have been such as to bring the remedy into discredit. The fault, however, is to be sought for, not in the remedy, but in the manner in which it has been prescribed. My own experience, the result of extensive observation, satisfies me, that, for the prevention and cure of a numerous class of chronic diseases, we possess in change of climate, and even in the more limited measure of change of air in the same climate, one of our most powerful remedial agents; and one, too, for which, in many cases, we have no adequate substitute."

In addition to further extracts from this instructive volume, it is our intention to introduce, hereafter, some of the valuable tables in it of the yearly, monthly, and daily range of temperature of different parts of Europe.

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#### CABINET OF NATURAL HISTORY AND AMERICAN RURAL SPORTS.\*

CONCEIVING it to be within our province and part of the direct exercise of our duty to recommend whatever contributes to a rational love of nature, by directing attention to natural history, a rural life and rural sports, we invite the attention of our readers to the work of the Brothers Doughty, the title of

\* Nos. I. II. III. IV. and V. pp. 120.—The work is published by I. & T. Doughty, S. E. corner of Walnut and Fourth streets—in monthly numbers—quarto.—Price eight dollars per annum.

which is given as above. The fifth number has been issued—and it is in literary merit and tasteful decorations, by coloured engravings, well calculated to sustain the reputation acquired by the previous numbers. Each of these has, it will be remembered, two rich coloured engravings representing usually animals and birds of our country, and an accompanying description of their structure and appearance, with a history of their habits. The contents of the fifth number are,—*woodcock shooting*, with an illustrative coloured plate,—*the sea—an inquiry respecting the true nature of instinct—dwarfs—Goosander and golden eyed Duck*, with a beautiful coloured engraving of these birds—*angling—rejoinder to I. T. S.—an excursion to the Chesapeake—vernal nature, an ode by C. W. T.—mysterious sounds*.

The pictorial illustrations to No. IV. are coloured drawings of, 1. The *Prairie Wolves*, and 2. The *Meadow Lark and Snow Bird*—the last in a fine style of art. Those to No. III. are of, 1. A *Newfoundland Dog*, and 2. A *Pelican*. To the natural history of the dog are added several interesting anecdotes and details respecting this animal. The article on the subject, and the lines on the monument of a Newfoundland Dog, written by Lord Byron, in this number, called to our mind the sketch which Lieutenant Parry gives of the kind of intercourse which subsisted between the noble poet and his favourite dog Lyon. We had made the extract shortly after the time of publication of the third number, but have been prevented from laying it before our readers by the press of other matters. We believe the description will be new to most of them. It is Lieut. Parry who writes.—He had just been speaking of the occupations of the poet, and he continues thus :

“In this room, and among these rude soldiers, Lord Byron was accustomed to walk a great deal, particularly in wet weather. On such occasions he was always accompanied by his favourite dog Lyon, who was, perhaps, his dearest and most affectionate friend. They were, indeed, very seldom separated. Riding or walking, sitting or standing, Lyon was his constant attendant. He can scarcely be said to have forsaken him even in his sleep. Every evening did he go to see that his master was safe, before he lay down himself, and then he took his station close to his door; a guard certainly as faithful, though not as efficient, as Lord Byron’s corps of Suliotes. This valuable and affectionate animal was brought to England after Lord Byron’s death, and is now, I believe, in the possession of Mrs. Leigh, his Lordship’s sister.

“With Lyon, Lord Byron was accustomed not only to associate, but to commune very much, and very often. His most usual phrase was, “Lyon, you are no rogue, Lyon;” or “Lyon,” his Lordship would say, “thou art an honest fellow, Lyon.” The dog’s eyes sparkled and his tail swept the floor, as he sat with his haunches on the ground. “Thou art more faithful than men, Lyon; I trust thee more.” Lyon sprang up, and barked and bounded round his master, as much as to say, “You may trust me, I will watch actively on every side.” “Lyon, I love thee, thou art my faithful dog,” and Lyon jumped and kissed his master’s hand, as an acknowledgment of his homage. In this sort of mingled talk and gambol Lord Byron passed a good deal of time, and seemed more contented, more calmly self-satisfied, on such occasions, than almost on any other. In conversation and in company he was animated and brilliant, but with Lyon and in stillness he was pleased and perfectly happy.”—*Last days of Lord Byron—Wm. Parry*—p. 74, 75.



## PEALE'S NOTES ON ITALY.\*

THE pleasure and information which are to be derived from a perusal of this work, by the lover of the fine arts, cannot, in this place, be dilated on. Of the discriminating taste with which Mr. Peale made and recorded his observations on the productions of the pencil and chisel, in Italy, we have abundant proofs in the volume before us. This was to be expected from his known reputation as an artist and well-read gentleman. We are glad to obtain from him confidence to express fearlessly our opinions of certain celebrated productions of art, which, at the time when we examined them ourselves, we were loth to do, having the learned critiques of connoisseurs, and elaborate eulogies of guide books under our eyes. But his book has other claims to the notice of the general reader, and of those who have travelled, or purpose travelling—we mean the lively sketches of the people, and out-door scenes of different cities in Italy. Mr. Peale, though speaking frequently of himself, makes no pretensions to superior opportunities, or to opening hitherto hidden sources of information. He speaks of what he sees, and, although he may be deceived, he is, we may presume, candid in his narrative, and sincere in his intentions. He did not look around him with a view to obtaining hygienic information—that which would give him a more immediate claim to our attention in these pages; and yet, even on this subject, we are enabled to make some extracts from his work, by no means devoid of interest.—The following is from Rome, chiefly on the important matter of eating and drinking.

“In many thoroughfares temporary benches and shelves are seen piled up with vegetables, chiefly lettuce and radishes, which are very cheap, and constitute a great part of the food of the poor. It is curious to see them eating a long compact head of lettuce, as they walk along the street, without salt or bread. The shops for the sale of provisions are well filled with bacon, sausages, fish, &c. and the windows are generally lined with columns of cheese, of which the Italians seem fond, though we consider them tough and insipid. In some of the narrow thoroughfares, where the height of the houses and the smallness of the shops, render them very dark, samples of goods for sale are placed outside in little glass cases, which often form a continuous line for a great distance. As an additional proof how badly the Romans are furnished with stores, you see every where, even in the best streets, numbers of portable shops, consisting of large trays or flat baskets, each carried by two men, who cry out the kind of goods and their prices, and sometimes display them on the pavement. The owners of these basket shops may, therefore, live in the most unfrequented situations. Yet stores are to be found containing large assortments of every kind of goods, especially of French and English manufacture. At the doors of many shops you see little children picking the dirt out of grain, which they dry in troughs when the sun happens to shine in their favour.

“As the warm weather advances, every kind of workman who can get out his little bench, apparatus, or chair, is at work in the street, close up to his house. I have counted nine shoemakers, with their stalls, in front of one house, for the purpose of enjoying light and air. Benches and chairs are

\* Notes on Italy. By Rembrandt Peale: Written during a Tour in the years 1829 and 1830. Philadelphia. Carey and Lea, 1831.

likewise occupied by the idle, chiefly old gentlemen, in front of the coffee-houses, especially in the Corso, where they are amused by the continual movement of carriages and pedestrians. In the evening, especially on holidays, tables are spread out with white cloths, and brilliantly illuminated and decorated with flowers, containing various articles of food, whilst a cook is busy on one side with his portable kitchen, cooking dough-nuts, or other articles which are eaten on the spot."

"Immense quantities of eggs are for sale at the provision shops, especially at Easter; but a more extraordinary spectacle occurs in many parts of the city, even in the most gay and fashionable streets. I have seen, sometimes, a hundred hens feeding in and around the door of one of these shops, by which you are aware that fresh eggs may be procured every day. The shop-keeper may be deceived in those which are brought him from the country; but, if he be an honest man himself, with his own hens he can assure his customers, at double or triple price, that his eggs are just laid."

The observations which follow, will surprise some of our eulogists of wine, who dwell with so much complacency on the uniform sobriety of the people who habitually drink this liquor.

"The Romans are certainly a sober people, but the lower classes, though they are not afflicted by Irish, Scotch, or American whiskey, Holland gin, or English porter, yet often indulge to excess in the cheap wine of the country. Every body drinks wine, and to offer water to a beggar would be an insult. It is only used occasionally with lemons in hot weather. At a late hour in the evening, in many streets, may be heard the noise of Bacchanalian merriment, proceeding from some deep cavernous chamber, which, seen by lamp-light, shows nothing but coarse plastered walls, a greasy brick pavement, and benches and tables, around which, in the absence of all other comforts, the most miserable enjoy their principal, or only meal of the day, and freely circulate the bottle as a social bond. Besides, on holidays, the wine shops are frequented by groups of men and women, who sometimes exhibit around the door a noisy and licentious crowd. But wine is not always deemed sufficient, and those who are disposed to take a walk about sunrise, may every day see persons with little baskets of *aqua vitæ*, which is swallowed by artificers between their beds and their work-shops."

We shall make farther extracts from this interesting work hereafter.

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#### DISCOURSE TO WORKING-MEN.

THERE is no class in society to which a knowledge of the laws of Hygiene is of greater importance than it is to that composed of the labourer and mechanic. To such, a healthful and vigorous frame is emphatically wealth. Every day during which their capacity to labour is impaired by sickness or accident, is so much deducted from the fund upon which they and their families can alone depend for support; and yet, from a thousand circumstances intimately connected with their several professions, the health and vigour of their systems is constantly liable, not merely to temporary impairment, but too often to complete destruction, whenever they place themselves in opposition to the laws of nature, or, from ignorance or prejudice, overlook every precept of Hygiene. As one of the means best calculated, therefore, to effect that amelioration in the condition of the working-men, which they themselves, as well as their friends of every profession, so ardently desire, is to diffuse



among them a knowledge of the laws of health, and of the means of avoiding the deleterious agents to which they are liable to be exposed. It is with this intent that a series of lectures have been commenced in the city of Metz, addressed particularly to labourers; the introductory discourse to which, by Dr. Scoutetten, now lies before us.\* After pointing out the important rank which the labouring classes hold in relation to society at large, and the necessity of communicating to them useful instruction, in order to augment their happiness and enlarge their sphere of usefulness, the lecturer proceeds to point out some of those important benefits which have already resulted to them from a proper application of scientific knowledge. He notices the dangers which surround those who work in mines, and the immense saving of life among this class of labourers by the introduction of proper means of ventilation, and the discovery of the safety lamp by Davy—the preservation of the health and lives of seamen, by proper ventilation of the holds of vessels—the improvements in marine regimen, for which we are indebted to the investigations of Sutton and Hales, and the experience of the celebrated Cook; and the means of preserving alimentary substances, introduced by M. Appert.

“Formerly the health of the most robust rarely held out against the fatigues of a protracted voyage; while at present, disease is extremely rare on board a well managed vessel. In one of the last voyages around the world, by Capt. Duperry, on board the *Coquille*, a voyage which lasted for 872 days, not a single life was lost.”

The introduction of draft furnaces is next alluded to, by which gilders and other artizans are rendered secure against the deleterious fumes of certain metals by which they are surrounded—the improvements in the steeping of flax, calculated to render that process less injurious to the health of the workmen; the important advantages to various classes of mechanics resulting from the discovery of the disinfecting properties of the chlorides of lime and soda, by M. Labarraque, the inventions of Robert and Aldini, to preserve the lives of firemen, are also stated. But, remarks Dr. Scoutetten, philanthropists have not confined themselves merely to the means of removing the dangers which menace the health of the labourer; they have also endeavoured to present to him a more nutritious and wholesome food than he formerly possessed—it being impossible for him to preserve, for any time, his health, while engaged in an employment by the fatigues of which his strength becomes exhausted, unless he be supplied with food well adapted to support his system. Much of the distress and misery experienced by the laborious classes in Europe, has been removed by the introduction of the potatoe.

“This vegetable, after its introduction into Europe, was first cultivated in a few gardens, merely as an object of curiosity; but after two years of apathy, the northern nations, instructed by reason and experience, began to appreciate the importance of the treasure which they possessed. In England, Germany, and Holland, it was then assiduously cultivated; but in France, for a long time this new species of aliment was contemned, though subsequently it was destined to render famine impossible among the poorer classes of her inhabit-

\*Discours prononcé le 16 Novembre, 1830, à l'ouverture du cours d'Hygiène appliqué aux professions, fait aux ouvriers, à l'Hôtel de Ville de Metz, par le Docteur Scoutetten, Professeur agrégé à la faculté de Med., de Strasbourg, &c.

ants. All the zeal and perseverance of Parmentier were necessary, in order to surmount the numerous obstacles by which the cultivation of the potatoe was opposed. After many fruitless attempts, he at length, however, obtained from government fifty-four acres of a sandy soil, which had until then been condemned to absolute sterility. In this soil he commenced to plant potatoes. His confidence was treated as folly, until the plants sprung up, and the flowers made their appearance. Of the latter he composed a bouquet, which he solemnly presented to the king, the patron of his enterprise. Louis XVI. accepted the gift, and appeared, on the next public occasion, before all his court, carrying in his button-hole the bouquet of potatoe flowers. From that period the popularity of the new vegetable was established."—"The introduction of the potatoe is one of the most important services ever rendered to humanity."

The lecturer notices next the means which have been invented for the production of economical soups. After a just compliment to Rumford, for his services in this respect, Dr. Scoutetten remarks :

"The most important establishment for the manufacture of this species of nourishment, was commenced in Paris, in 1800, by M. M. Delessert and Decandole. To these gentlemen were soon joined all the benevolent individuals of the capital, and the institution assumed the name of the *Philanthropic Society*. By the zeal and exertions of each one of the associates, similar establishments have been multiplied. In Paris, 42 furnaces for the production of economical soup exist, in 22 separate establishments. Each ration of soup costs a sou, (about a cent,) and a crowd of individuals, even many entire families, who have neither the time nor means for preparing proper food, find in these establishments a healthful and agreeable nourishment at a trifling expence. In the report made by M. Deleuze, upon the labours of the society, during the year 1814, we find that during the winter of 1814, there were either distributed or sold, 4,342,600 rations of soup; and from 1800, to January 1, 1816, the number of rations disposed of amounts to 12,439,615.

"From the statistical researches made in 1790, by the celebrated Lagrange, and brought up to the present period by M. Moreau de Jonnés, in an interesting memoir recently read to the Academy of Sciences, it is shown that France does not produce one half the amount of the flesh of animals necessary to the proper nourishment of the inhabitants. One of the most important services therefore, which could be rendered to the country, was to discover a nutritive substance which was at once abundant, easily to be procured, and of a low price. Many scientific individuals conceived that this substance was to be found in the extract from bones. Papin invented his digester, in which, after a long ebullition, the desired product was obtained—but this process was too tedious and expensive; and it was reserved for the celebrated chemist Darcet, to invent a more simple means: and by the modifications which he has since introduced into the process, a gelatin is now obtained from bones, which presents all the desired qualities. This new aliment has been the subject of a great number of experiments, all of which have confirmed the importance of M. Darcet's discovery. The Faculty of Medicine, the *Philanthropic Society*, and the most celebrated chemists, regard the gelatin (jelly) obtained by it, as the most healthy and nutritive aliment we possess. It is at the same time procured in such abundance, that a *kilogramme* (about 2½ lbs.) of bones, contains sufficient to prepare fifteen pints of soup; while a *kilogramme* of meat furnishes only two pints. In the department of the Seine alone, if the whole of the bones of the meat consumed in one day, were to be converted into gelatin, they would furnish 800,000 rations of soup."

Recommending the above fact to the philanthropists of this country, we must here take our leave of this interesting discourse.



*Saving by not Smoking.*—The following is, we have good reason to believe, from a subscriber who is, as he says, now eighty-three years of age. If our suspicions be correct, he could also illustrate, in his own person, the advantages of regularity in his periods of sleeping and waking, and taking exercise, and in the hours of his repasts—by all which, and a cheerful and well balanced mind, he has attained to an advanced age in the enjoyment, generally, of good health, and without subjecting himself to any rigid dietetic rules, or calling for the aid of the doctor.

Gentlemen, Editors of the Journal of Health—

UPON reading your notice of the intolerable use of Tobacco, more especially by Ministers of the gospel, I appealed to my family, that I frequently, after hearing a minister on a Sunday, have observed that he had smoked an extra quantity of segars the day before. But I also wish you to state the matter in an interested or mercantile view; and as such (being now an old man) we will say, that had I begun to use tobacco when twenty one years of age, it would have cost me, by talking with those who use it, as follows:—For 62 years for segars: one year at five segars per day, and what would be supplied to friends or neighbours in society, say 2,000 per annum. These, at \$8 per 1,000, would cost \$16 a year. If added thereto chewing or snuff taking, both disagreeable habits, we can say it amounts to a saving of about \$1,000, which is a convenience and profit at this day. If these hints should meet your approbation, you can use them. I am, respectfully, your humble servant.

SENEX.

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#### NEW ANALYSIS OF SWAIM'S PANACEA.

WE have waited for some time to hear of a denial or explanation of the subjoined statement, on the part of the proprietor of the Panacea—but his only reply seems to be an old story, purporting to be from New York papers, about the wonderful powers of his nostrum. This rigmarole is of a piece with his annual puff, signed Cotton Planter, in which cases are given to show the wonderful powers of his vermifuge; but in none of which cases were worms shown to be present. This is a matter of little consequence we suppose to those who delight to swallow all these quack compounds, without regard to their effects. When labouring under torturing disease, or in the agonies of death, from this insane credulity, it must be such a great consolation for a person to say, "I thought the medicine would be of service to me, I saw so much about it in the newspapers." Wonderful credulity! people will peril their lives on less evidence than they would require before they purchased a blanket or a pair of stockings. The statement here given, is from the American Journal of Medical Science—among the distinguished collaborators to which, are those professors who, in a moment of criminal good nature, and in oblivion of medical logic and medical ethics, gave certificates to Swaim. Their counter testimony has been published more than once in our Journal. With what propriety can they still allow their names to be introduced in the Panacea advertisements, as encouragers of the use of this nostrum, is, we must confess, a mystery to us. It would be but a slight atonement to their medical brethren, for them to insist on the cessation, at once, of a proceeding which is without a parallel in the history of the profession.

"NEW ANALYSIS OF SWAIM'S PANACEA.—Just as this form was preparing for press, we received from Dr. J. ROSE of this city, an account of an analysis made by him, under the superintendence, and in the laboratory, of Professor Hare, of

the contents of a bottle purporting to be "Swaim's Panacea." In this analysis both mercury and arsenic are said to have been detected. We have already published the statements of three different chemists, by whom mercury was found in Swaim's Panacea, but it had not been before examined, we believe, for arsenic; at any rate, so far as we know, this is the first time that the presence of that poison has been detected in it by chemical analysis. We have long been satisfied, however, of the variable composition of the Panacea, and it seems probable that it sometimes contains both the corrosive sublimate and arsenic; sometimes only one of them, and at others neither. So perfect have become the processes of modern analytic chemistry, that it is almost impossible for the minutest particle of a mineral substance to elude the scrutiny of the skilful analyst; and it is in vain now for the empiric to think to conceal his poisonous drugs by mixing them with syrups and saccharine matters.

The communication of Dr. Rose is accompanied with several affidavits made for the purpose of showing that the matter analyzed was the remains of a bottle obtained from Swaim, by a man named James Hill, for the cure of an ulcer on his leg; that the said James Hill, on the third day after commencing to use the medicine, four wine-glasses full only having been taken, died with vomiting of blood; that the deceased, after taking the medicine, complained that it burned him 'o the heart; and that the remainder of the contents of the bottle were carefully preserved by his friends until given for analysis.

We regret that the late period at which the communication of Dr. Rose and the accompanying documents were received, prevents our publishing them in the present number."

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## STATISTICS.

OF FRANCE.—The *Annuaire* for 1831, which has just been presented to the king of France, by the Members of the French Board of Longitude, contains some curious documents relative to the mortality and the population of France, and particularly relative to the progress of the population in the city of Paris, during the year 1829. It appears by the calculations of Mr. Mathieu, that there are in France 520,728 individuals of from 20 to 21 years of age. Allowing the half of this number to be women, there would remain 260,364 men. This calculation supposes the population to be 30 millions, which is about that of the kingdom. After alluding to the progressive augmentation of the population from 1817 to 1828, the author remarks that the number of boys exceeds that of girls; and adds, that if the total increase (which is one in 162,) should continue in the same ratio, the population would be augmented one-tenth in 15 years, two-tenths in 29 years, one half in 64 years; and that it would require 110 years for it to be double what it is at present. The table of M. Duvillard gave only 28 years and three quarters as the average duration of life before the revolution; but according to M. Mathieu, the average duration is now 31 years and a half, which makes an increase of nearly 3 years; which is to be attributed to vaccination, and the extension of the comforts of life among the lower classes of society. The births which took place in Paris in 1829, amount to 28,721, of which 14,860 were boys, 13,961 girls. Of this number 1,856 were born in wedlock, and 10,153 were illegitimate. There were but 2,103 natural children of known parents. The marriages were in the following proportions—bachelors and spinsters, 5,873; bachelors and widows, 349; widowers and spinsters, 710; widowers and widows, 191—total, 7123. During the same year, the number of deaths in private houses was 15,268; in the civil and military hospitals and the prisons, 10,047—276 bodies were found in the *Morgue*—total, 25,591. Thus, in 1829, the births exceeded the deaths by 3,130. During the year 1828 there were in France 128 persons who had attained their hundredth year. In the department of Dordogne 11, in Gironde 13, and in the Lower Pyrenees 10. There were but 2 in the department of the Seine.

OF GREAT BRITAIN.—The number of men, from 15 to 60 years of age, is 2,244,847, or about 4 to every 17. There are about 90,000 marriages



yearly, and of every 63 marriages, 3 only are observed to be without offspring. The deaths every year are about 332,700; every month, 25,592; every week, 6,398; every day, 214; every hour, about 40. The proportion of the deaths of women to those of men is as 50 to 54. Married women live longer than those who are not married. In country places there are, on an average, four children born of each marriage; in cities and large towns, the proportion is 7 to every two marriages. The married women are, to all the female inhabitants of the country, as 1 to 3; and the married men to all the males, as 3 to 5. The number of widows is to that of widowers, as 3 to 1; but of widows who re-marry to that of widowers, as 4 to 5. The number of old persons who die during cold weather is to those who die during a warm season, as 7 to 4. Half of all that are born die before they attain 17 years. The number of twins is to that of single births, as 1 to 65. The greatest number of births is in February and March. The small pox in the natural way, usually carries off 8 out of every 100 it attacks: by inoculation 1 dies out of every 300. The proportion of males born to that of females, is as 26 to 25. In the sea-ports, there are 132 females to 100 males; and in the manufacturing towns, 113 females to 100 males.

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*Temperance in New York.*—"It appears that the last year the diminution in the quantity of foreign liquors passing through the New York market, for domestic consumption, has been 1,461,718 gallons, costing about as many dollars, and being a falling off of more than fifty-three per cent.; of domestic spirit, it has been about 2,000,000 of gallons, worth, at first cost, about \$500,000; the whole making a saving to the community of nearly two millions of dollars."

This is the estimate at the wholesale price—at the retail price, as sold in the dram-shops, and taverns; and hotels, the lessened expenditure must be vast."

*Members of Temperance Societies.*—"Enough information has been collected under this head, to justify the Committee in estimating the whole number of members in the state, as high as 100,000. The number of persons who have not yet connected themselves with Temperance Societies, but who practice on the principle of total abstinence from ardent spirits, probably exceeds the other number. Coupling with these 200,000 persons, the children and labourers under their control, and it is evident, that the whole number in this state, brought directly under the temperance reformation, exceeds half a million."—*Report of the New York State Temperance Society.*

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*Newly Invented Soda Fountain.*—An apparatus, with this title, has been recommended, editorially, to our favourable notice, by our friend of the United States Gazette. Space is not allowed us in the present number of this Journal for taking up the subject. In our next we shall say something about Soda and Seidlitz Waters and Powders—their mode of preparation, and general effects on the animal economy.

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*Veal Case.*—Considerable excitement has of late existed in relation to the rights which some few butchers pretend to have, of exercising their business, wherever they choose. It is hardly necessary, for the present object, to enter at all into the merits of this question. We wish, however, the public to be informed what kinds of meats are at times sold at the stalls erected by unlicensed butchers; and to this end request the insertion of the following brief notice of a trial between—

*The Mayor, Aldermen, and Commonalty of the city of New York vs. Campbell.* This was an action of debt upon the ordinances of the Corporation, restraining persons from selling meats in places other than the public markets, and also without the usual license. Upon the trial it clearly appeared in evidence that the de-

pendant had violated the ordinance on which the suit was predicated. It also appeared, that on the 5th of May, instant, two persons drew from the dock a calf that had accidentally fallen into the water and was drowned. The owner of the animal gave it to the persons for the purpose of selling the skin. The defendant, after a negotiation, finally purchased the calf at the value of the skin, but was at the time of sale informed that it had been drowned—to which he replied, “that he might as well make money on that as any thing else.” The defendant then dressed, exposed for sale, and sold the said calf by the joint and piece at his shop. Upon hearing the fact, the jury, without retiring from their seats, immediately found a verdict for the amount of the penalty imposed by the ordinance, being \$22 50. The cause was tried before Mr. Assistant Justice Wheaton.—*N. Y. Evening Post.*

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*From the New York Courier and Enquirer.*

*Police Office.*—“A PURFESSUR OF MEDICINE SCIENCE.”—Yesterday a tall, gray-headed, coloured man, apparently about 56 or 60 years of age, dressed in a shabby genteel black coat, black inexpressibles, sciled muslin cravat, long narrow peaked grisly whiskers, and heavy-mounted spectacles, presented himself at the police office, to complain of a female named Caroline Palmer, somewhat famous in the police annals of the city. The complainant stated that he had attained the honorable distinction of M. D. “Purfessur of Medicine Science,” abductor of refractory teeth, &c. &c.; that in November last, the prisoner was a patient of his at his “Medical Establishment” in Orange street; that on a certain evening she entered his laboratory, and by a process not known in chemistry, she possessed herself of his office desk, containing \$16, with which he had intended to pay his rent; besides three gold rings, value \$1; two pair of spectacles value half a dollar, and many papers, receipts, and sundry other documents, which it was vain to attempt to set any value on.

“What were these papers?” asked Mr. Stevens.

“Oh sir, they were my medical receipts for the healing of all the sickness, and pains that ever was in the body of man,” replied the modern Esculapius.

“Then you cure all diseases?”

“Oh yes, bless your heart, when the other doctors here cant cure, they send their pashons to me. I hab my diplomy, sir; I’m a doctor of 40 years standing, man and boy here.”

“Do you work by steam?”

“Oh Lord, no sir; I’m a purfessur of yerbs, like Doctor Killpeper, and the new natural collidge in Ohio, and according to our own act passed up in Albany, by all the governors and legislators, sometime ago.”

“Well, what do you say your receipts were worth?”

“Oh sir,” replied he, “they were beyond all valley.”

A female, who, it appears, acts as an assistant to the medical professor, so far as to translate to him the names of the various extractions he has prepared, was called up by him as a witness, and she testified enough to procure the committal of the prisoner.

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THE PEDANT AND THE SAILOR.

A MAN of learning lived upon the banks of a river; he was not one of those amiable sages who enjoy in solitude the fruits of their studies, but a real pedant, overflowing with Greek and Latin, who incessantly tormented every body he met, with quotations, metaphors, &c. If he had but contented himself with addressing those who were able to understand him—but he was surrounded by poor peasants, who knew little beyond their field and plough, and yet he accompanied them into their huts with Homer, Horace, and Sophocles, without even translating his quotations. “Sir, said the peasants to him, let us till our fields, and plant our cabbages—if we spent our time in filling our heads with things which we did not understand, your cook would find no vegetables in market, and you would



not have such fine fruit upon your table." But instead of seeing the truth of this observation, he exclaimed with much self-satisfaction, "*Labor improbus omnia vincit.*"

Not far from this pedant lived a sailor, a droll fellow, who was always merry and happy, constantly singing, and was considered very skilful in his profession. One day the pedant had occasion to go to the other side of the river, and went on board the sailor's boat, who immediately took his oars and pushed off. On the way the following dialogue took place between them:

"Friend," said the passenger to the boatman, "you seem to be very cheerful and happy, and I suppose you are very well satisfied with yourself?"

"And why should I not be satisfied?" said the boatman; "I make good use of my time, and have no cause of sorrow."

"Ah! you make good use of your time! Truly I should be glad to know whether you deserve to be so happy. Can you read?"

"No, sir, not a letter."

"Poor wretch! you cannot read, and yet you sing! Why, you have lost a quarter of your life!"

The boatman did not answer, but continued to sing. Soon after the pedant continued—

"Can you write?"

"Why to be sure not! I told you I could not read, so how should I write?"

"What! you cannot write, and yet so cheerful? You have lost another quarter of your life!"

The boatman shrugged his shoulders, but did not seem less cheerful than before. Presently the pedant began again.

"Boatman, do you understand mineralogy, ornithology, zoology, astrology, physiology and psychology, &c."

"The deuce take all your foolish long names! What do I want with them?"

"How! you know nothing of these fine things, and yet fancy yourself happy! Why, you have again lost a quarter of your life!"

During this conversation, a storm had suddenly arisen, the waves tossed the light boat, and at length drove it on a rock, on which it could not but perish.

"Sir," said the boatman to his companion, at this critical moment, "can you swim?"

"No indeed, I cannot; I have had more important matters to attend to."

"Well, then, I fear you have lost your *whole* life."

Thus saying he leaped into the waves and swam on shore. He suffered the pedant to struggle awhile in the water, and pretended not to hear his cries for assistance. At length he took compassion on him, helped him out of the water, and took him home half dead with fear, dripping wet, and trembling with cold.—Since that time the pedant is said to have lost most of his pride.

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"THE AMERICAN PULPIT."—A series of original Sermons, by Divines of the Protestant Episcopal Church, was commenced by FREEMAN HUNT, at Boston, in January last. The object of which is, to make the character of the American Episcopal Church, in the United States, more truly and generally known, by extending the benefits of the discourses of its clergy beyond the limits of their respective congregations. The nature of the plan promises sufficient diversity of subject and variety of style, to excite attention.—Five numbers have been published, containing eight Sermons from as many different and distinguished divines. The typographical appearance of the work is neat—and being afforded at the low price of one dollar per annum, will, no doubt, receive a very extensive patronage from the denomination of christians for whom it is more immediately designed. WM. STAVELY, No. 29 South Second-street, is the agent for Philadelphia.

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ALL communications relative to the Journal of Health and Journal of Law, are in future to be addressed to the LITERARY ROOMS, 121 Chesnut Street, Henry H. Porter, Proprietor.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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MILTON, in his *Tractate of Education*, enumerates both vocal and instrumental music among the exercises proper to be introduced into schools. "The time for convenient rest before meat," he remarks, "may both with profit and delight be taken up in recreating and composing the travailed spirits of the scholars, with the solemn and divine harmonies of music, heard or learned: either while the skilful organist plies his grave and fancied descant in lofty fugues, or the whole symphony, with artful and unimaginable touches, adorn and grace the well studied chords of some choice composer—sometimes the lute or soft organ-stop waiting on elegant voices, either to religious, moral, or civil ditties—which, if wise men and prophets be not extremely out, have a great power over dispositions and manners, and smooth and make them gentle from rustic harshness and distempered passions. The like, also, would not be inexpedient after meat, to assist and cherish nature in her first concoction, and send their minds back to study in good tune and satisfaction."

This opinion, which receives the sanction of many names equally celebrated with that of Milton, has been carried into practice in several parts of Europe. In Germany and Switzerland, especially, music constitutes almost invariably a branch of the most improved systems of education; and if any weight is to be placed upon the testimony of the writers of those countries, and that of disinterested travellers, the good effects which have resulted from it have been very considerable. The importance and practicability of making music in this country, also, a part of ordinary education, have been recently urged upon our citizens by Mr. Woodbridge, in an address delivered before the



American Institute of instruction at Boston, and repeated a short time since in this city.\*

"Music," remarks the lecturer, "is highly useful as a means of refreshing the weary mind, and is, perhaps, the only employment which leaves the intellect in complete repose. On this account it is peculiarly important to literary men. A distinguished professor of the island of Sicily, on hearing the sad tale of the influence of study on our literary men, asked me, 'What amusements have your literary men in America?' As you will readily imagine, I was only able to answer—*None*. He expressed his astonishment, and added, 'No wonder they are sick, and die of study.' He informed me that he spent a stated portion of the day in recreations, of which instrumental and vocal music were an essential part, and thought he could not live without the relief which they gave his mind.

Vocal music is also very useful, by its direct effect on the constitution. It was the opinion of Dr. Rush that young ladies especially, who by the custom of society are debarred from many kinds of salubrious exercise, should cultivate singing, not only as an accomplishment, but as a means of preserving health. He particularly insists that it should never be neglected in the education of females; and states, that besides its salutary operation in enabling them to soothe the cares of domestic life, and quiet sorrow by the united assistance of the sound and sentiment of a properly chosen song, it has a still more direct and important effect. 'I here introduce a fact,' he remarks, 'which has been suggested to me by my profession; and that is, that the exercise of the organs of the breast by singing, contributes very much to defend them from those diseases to which the climate and other causes expose them.'

We have omitted that part of the quotation from Dr. Rush, in which he speaks of persons "strongly predisposed to consumption," being restored to health by the exercise of the lungs in singing. There can be no doubt, that the frequent prudent use of the lungs in singing, or reading aloud, when commenced early in life, and regularly persisted in, will have a beneficial influence upon the health of these organs. But long continued or violent exertions of the voice, frequently repeated, are injurious to the lungs; they are so, especially, in those individuals in whom a commencing infirmity of the chest has manifested itself. Even singing, or reading aloud, should be practised with great caution, or entirely laid aside by those in whom an occasional spitting of blood, or a short dry cough, and accelerated respiration, indicate already the presence of disease. The safety of individuals thus circumstanced, is not a little enhanced by guarding the lungs from all unnecessary exertion.

"As the mere expression and excitement of cheerfulness, music is a precious gift of God; and it should be used as a means of enjoyment, that it may lead us on to devotion. The ear as well as the eye is made the inlet of pleasure, that we may first enjoy it, and then, by learning its value, be made thankful to Him who bestows it. The late President Dwight observed, 'The great end of God in the creation is to make men happy, and he that

\* A Lecture on Vocal Music, as a Branch of Common Education; delivered in the Representatives' Hall, Boston, August 4, 1830, before the American Institute of Instruction. By William C. Woodbridge. Boston. Hilliard, Gray, Little & Wilkins. 1831. pp. 25.

makes a little child happier for half an hour, is so far a fellow-worker with God.' Could music be introduced into common schools, would it not make many little hearts leap with joy? For this purpose, however, the words and the music must be of the proper character."

A specimen of the class of hymns used by the German children and youth is next given, together with suitable notations.

Were we to furnish children with such a means of amusement, the lecturer believes that we should divert them from others of doubtful or injurious character.

"Could we give our young men such a means of excitement, by music appropriate to their age and feelings, we should diminish the temptation of resorting to stimulating liquors, or other questionable means of producing cheerfulness. I have known and visited a village in Switzerland, where a set of drinking disorderly young men were led, by the cultivation of music among them, to an entire reformation, which was regarded with as much surprise as the change in regard to temperance in our own country. I have seen them, when they met at a public house, resort to this method of raising their spirits, instead of drinking, and spend their time in singing songs and hymns, adapted to improve the mind and elevate the heart, instead of the profane or indecent conversation, or noisy clamour which is generally heard on such occasions."

"Plato says, 'Bodily exercise is the sister of pure and simple music; and as exercise imparts health to the body, so music imparts the power of self-government to the soul.' In accordance with this sentiment, I am convinced that it has no small influence on school discipline. I was struck with the superior order and kindly aspect of the German schools in comparison with our own, and ascribed it not a little to the cultivation of music in them. Those who unite in singing with their fellows and their master, will be more disposed to be kind to the one, and obedient to the other.

"In addition to this, the study of music, from its very nature, cultivates the habits of order, and obedience, and union. All must follow a precise rule. All must act together, and move in obedience to a leader; and the habit acquired in one part of our pursuits necessarily affects others.

"But we cannot give music its full influence without combining it with words. It has in this way been made the handmaid of vice, and the companion of depravity, and its influence has been fearful. It should be converted to a better use. 'Let me make the ballads of a nation, and you may make their laws,' said one who was well acquainted with human nature. The maxim is one of obvious soundness. The law is but seen in shadow, and its threatnings heard as distant thunder. Even the pulpit brings forth its instructions only weekly; and the preacher often writes upon a sand beach, from which the returning tides of the business of the week speedily efface almost every vestige of his instructions. But the ballad is fixed in the memory by the association of rhyme and sound: it is constantly brought home to the heart by the sweet influence of melody; and while the law is out of view, and the sermon forgotten, it repeats and reiterates its expressions until it penetrates the hardest heart, and fastens itself in its strongest feelings."

Music is confessedly an innocent and delightful amusement, and to a certain extent exerts a decidedly beneficial influence over the mind and feelings. They, however, whose time is so fully occupied by the serious duties of life as to allow but a short period of the day for relaxation, must be careful in the cultivation



of music, lest what they at first resorted to as an agreeable amusement for their leisure moments, engross in the end too much of their attention, or even becomes their chief pursuit. "It has happened," says Berhenhout,\* "that music, which was at first admitted as a handmaid to study, became her mistress; nay, the servant has sometimes been so insolent as to turn her mistress out of doors." Music, whether vocal or instrumental, is, we admit, a far better relaxation from study, business, or the cares of the world, than mere idleness; but it must, also, be recollected, that they who, for the principal part of the day, are confined to studious, sedentary, or anxious occupations, require, during their periods of relaxation, *pure air and active exercise*, both of which are very apt to be neglected, when the time which should be devoted to them is occupied with music.

While we fully coincide in opinion with Mr. Woodbridge on the importance of making vocal music a part of education, we cannot give our assent to the position which he lays down of a musical ear being little else than a cultivated ear. He is right in saying that sounds, like colours, cannot be described by words, but that they must be taught by examples. When, however, we ask whether the impressions produced on the mind by modulated and harmonic sounds are not very different in different individuals—in other words, whether there is not an infinite variety in the delicacy of perception and retentive remembrance of musical sounds among persons displaying, in all other respects, an average equality in mental capacity, as well as acuteness of hearing, the reply, must, we believe, be necessarily in the affirmative. Mr. Woodbridge seems to have given into the error of some other writers on the subject, by making a *musical* ear depend on the sensibility of the auditory sense—forgetting that this latter is merely a sentient expansion, on which sonorous bodies make their first impression, and from which and along the nerve they are transmitted to the brain. It is by means of this latter, or a particular portion of it, that the individual is enabled to have an adequate perception of sounds, to feel their musical combination, and to judge of their adaptation to the purpose for which they were framed or composed. We have, it is believed, no evidence to show that men the most distinguished for their musical genius have been remarkable for the range and delicacy of their hearing—whereas, on the other hand, we have numerous instances of great deficiency or dullness in this sense, accompanied with great musical taste and powers of execution. If music were not of a mental character—requiring a peculiarly constituted mind for a due appreciation of it, when composed or sung by others, and mind of the like peculiarity for ability to compose and sing one's-self, it would be merely sufficient for a person to have good hearing, to distinguish each separate sound, and good memory, to reproduce those sounds, in the order and combination in which they were first presented to his ear. Now we know positively that there is no proportion whatever be-

\* Letters to his son at the University.

tween either verbal memory, or memory of places and events, and memory of musical sounds. Since, therefore, the nice perception of these sounds in melodious combination, is not dependent on mere delicacy of hearing; nor the ability to reproduce them dependent on what is usually called a strong and highly practised memory; nor the emotions which they produce commensurate with, or originating from, the possession of what are called kindred tastes, such as of poetry and painting, or lofty imagination; it follows, that musical taste—ability to understand and appreciate musical composition, and musical performance, instrumental or vocal, is something independent of mere hearing or cultivation of the auditory sense, or of mere memory, or of other faculties of the mind; and that it is a peculiar modification of mind; in other words, is dependent on a peculiar and separate faculty. Were it not so—were musical taste and musical genius merely the result of oft repeated impressions on the auditory sense, persons who have become deaf could not enjoy musical composition, nor could they compose music themselves. Whereas, in fact, they have a keen relish in reading music, and can compose themselves, with due reference to melody and harmonious combination, without its being possible for them to sound a single note, or, at least, to hear it when sounded. The innateness as well as the independence of the faculty for music from other faculties, is evinced in its being inherited, and also in its early display even in the infantile state, and in its being met with in persons, as among the Cretins of the Vallais, where there is nearly a destitution of intellect and inability to fix the attention or to exercise the memory on the common elements of learning. Some families are all musical—in others scarcely a member of it can turn a tune.

In respect to the vocality of music, successful singing requires nicely constituted organs; but these would be quite insufficient without the talent or genius to call them into action. We occasionally hear the finest utterance and most melodious voice in speech, without any accompanying musical taste or ability to sing. The individual may give, by echo, as it were, the pitch and key of some of the notes; but without the mental faculty he cannot combine them in musical and harmonious proportions.

But even while thus affirming the separate and peculiar faculty of the mind by which we acquire a knowledge of music, and which in a still higher degree constitutes musical genius, we do not wish to deny the usefulness of Mr. Woodbridge's suggestion. A weak faculty will be strengthened by moderate exercise—a strong one made still more vigorous and varied in its display by the same means. We merely wish to guard against disappointment on the part both of teachers and scholars, and to warn both, that, as all persons have not an aptitude to learn mathematics, so have not all an aptitude to learn music, however determined may be the learner and skilful the teacher.

We ought not to conclude these remarks without apprising our readers of the great success which has attended the labours of Mr. Ives, in his system of elementary vocal instruction, in which he has been for some months past engaged in this city. His meritorious and skilful efforts are attested by a large number of competent judges.



## ANIMAL JELLY FROM BONES.

IN our last number we presented, from the discourse of Dr. Scoutetten, a short notice of the important advantages which have resulted to the labouring class in France from the establishment of public kitchens, in which a wholesome, palatable and cheap nutriment is produced from the bones of the various animals slaughtered for food. Believing that were similar establishments introduced into our principal cities, much of the suffering incident to the poorer class, especially during the winter season, from defect of wholesome nourishment, would be obviated, we present, from the same source, on the present occasion, one or two of the facts adduced by the lecturer, as illustrative of the good effects which have resulted from these establishments in Paris.

After mentioning that the immense amount of cheap aliment derivable from the jelly of bones has received the full attention of the benevolent in France, Dr. Scoutetten adds:—

“The Philanthropic Society of Paris, the Hospital of St. Louis, and the central house of Refuge immediately adopted the important amelioration which the manufacture of this jelly is calculated to afford, in reference to the food of the poor and labouring classes. Many of the large cities have followed the example set by the capital in this respect. In the Military Hospital of Metz, the gelatin obtained from bones, has been adopted for the nourishment of its inmates; and in every instance the introduction of this kind of aliment has been found to be decidedly advantageous. The most striking and interesting evidence in its favour is that afforded by the director of the mint at Paris, M. Puymaurin, jun. This gentleman having introduced the gelatin procured from bones as a part of the nourishment of the labourers employed in that institution, has had the satisfaction of finding their health increase upon its use, while, at the same time, the pecuniary saving of each individual has been very considerable. Two examples are cited in evidence of the latter fact. The first is that of a labourer with a family of five persons depending on him for support. He was accustomed to expend every four days for their nourishment, without including the cost of bread, 6.90 francs; (138 cents;) after the use of the gelatin he only spent 3.70 francs, (74 cents,) eating every day a pound and a half of meat. For 26 working days his saving, therefore, was 20.18 francs, (416 cents,) and for the year, counting working days alone, 249.60 francs, or 49 dollars 92 cents.

The second example is of a labourer 17 years 6 months old, who spent daily at a tavern for his nourishment 1.35 francs (27 cents) each day; after making use of the gelatin, he found it so substantial a nutriment, that he left off entirely the use of

meat ; in consequence his daily food cost him only 0.37 franc, (not quite  $7\frac{1}{2}$  cents;) his saving per diem was therefore 0.96 franc, (rather more than  $19\frac{1}{2}$  cents,) and per annum, counting 312 working days, upwards of 305 francs, or 61 dollars. This labourer earns during the year 620 francs ; (134 dollars;) he saves therefore, by his new diet, nearly the half of his income. In less than three months he placed in the Saving Bank 70 francs, (14 dollars.) How desirable is it that these advantages should be offered to every economical labourer ! were this the case, looking forward to the period when old age arrives, and his capacity to labour is weakened or destroyed, he would not have to fear, in conjunction with his bodily infirmities, the miseries arising from abject poverty—we should no longer see old men, whose conduct had been without reproach, but who, from the lowness of their wages and the dearness of provisions, have been unable to lay up any store for the day of need, obliged either to solicit alms, or to wear out the miserable remnant of their days in a hospital.”

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#### PHYSICAL EDUCATION.\*

##### *Exercise, and Distribution of Time.*

WE mentioned, in a former number, the external means employed to promote the physical vigour of the pupils of Hofwyl. But, as in all other cases, the voluntary efforts of the individual in the exercise of his powers, are the only means of securing their healthy and vigorous development ; and the best climate, the purest air, and the most perfect diet, are insufficient to give health to the inactive. Every means is therefore employed to maintain habits of vigorous bodily exercise.

*Careful and ample provision is made for encouraging voluntary exercise.*

*The requisite instruments for various active games* are constantly furnished, and placed within the reach of the pupils, as regularly as the means of intellectual improvement and amusement.

To connect exercise as much as possible with habits of industry, each pupil, who is capable of such a task, is provided with a *small portion of ground to be cultivated* as a garden, whose fruits afford him a reward, and at the same time an encouragement for foresight, labour, and perseverance. A *workshop*, well furnished with tools and materials *for cabinet work*, under the direction of a master workman, enables those who are disposed to occupy themselves in this manner, to acquire a kind of skill always useful in life, and to manufacture many little articles of convenience or taste.

But in addition to this, *gymnastic exercises* form a part of the regular business of every day. They consist in leaping, climbing, pulling, hanging to a

\* American Annals of Education and Instruction, and Journal of Literary Institutions. Vol. I.—Part II.—No. III. Again we would invite the attention of our readers to this valuable work.



beam, pulling a rope, climbing a ladder, running, swimming, &c. They are graduated according to their age. At first they are of such a nature as to develope only the activity of the limbs; and subsequently, such as call forth the strength. They are varied in every mode adapted to develope the muscles; to habituate them to active and rapid movements, to accustom the body to maintain itself in all positions, and to give strength to the organs of respiration. They tend thus to render the constitution more vigorous. They prepare the body for those violent exertions which danger sometimes renders necessary; and for resisting those violent shocks which frequently occur, and which may prove fatal to a feeble frame. But they are especially important in teaching the pupil how to estimate his own strength, to know how far he may safely venture, and what he cannot safely attempt. These exercises take place in the open air when the weather is fine; and at other times in the spacious riding school which I have described as devoted to this object. Fencing and dancing are connected with them, or employed in their place, according to the necessities of the individual, or the wishes of his parents; but are all pursued under constant superintendence, and with frequent examination of their influence upon each individual. Agreeably to the laws of Switzerland, the pupils of the Agricultural School are taught military exercises every month; and during the summer the pupils of the Scientific School have weekly drills of the same kind.

*Bathing* is also deemed of great importance in the physical treatment of boys. To guard against the enfeebling effects of streams and lakes, heated by the sun\* a large bath has been constructed, which is continually kept cool by a *jet d'eau* flowing from a neighbouring spring. In this, the pupils usually bathe twice a day during the summer. A large bath of brick, lined with water cement, ten or twelve feet square, in one of the principal buildings, is heated for warm bathing during the winter, when this is deemed advisable.

*An annual pedestrian journey* in the mountains of Switzerland, forms an important supplement to these means of improving the bodily strength. The pupils are divided into parties, each under the charge of one of their teachers. The length and nature of the journey, the daily distance to be travelled, and other circumstances, are proportioned to the age and vigour of the party. Each one who is able, carries his own stock of clothing in a knapsack; and they are taught to content themselves with the humble lodgings and scanty, coarse fare, which a numerous party must often meet with in the mountains of Switzerland. Some means of conveyance is generally provided for the occasional relief of those whose strength is not equal to that of their companions, or for the knapsacks of those who are too much fatigued to carry them.

*The distribution of time* is also made with careful reference to the healthy development of the system.

No lesson continues more than an hour, and an interval of ten minutes is

\* We do not vouch for the accuracy of the medical philosophy in this sentence. Our own impression is, that water thus heated by the sun, is a safer kind of bath for common and general use, than spring water.—Eds. *Jour. of Health*.

allowed between the lessons, in which the pupils traverse the buildings, and find that momentary relaxation of mind and body, which enables them to return with new vigour to their task.

The lessons are so arranged, especially with the younger pupils, that the same kind of exertion shall not be continued too long. An hour of music, labour, or play, is interposed between occupations of a more serious kind. Two hours of gymnastic exercises are also so arranged as to furnish mental relaxation, as well as invigoration of body. Care is also taken to occupy the morning, when the mind is fresh, with those studies which require the greatest intellectual effort. The afternoon, when the mind and body are both in some degree wearied, and rendered less active by the effects of the principal meal, is devoted to writing, drawing, music, and the lighter branches of study. In this way, not only is the bodily health promoted, but greater success in study is secured.

*The hours and duration of sleep* are regulated according to the age and necessity of the pupil, as indicated by the apparent demands of nature, under the direction of a medical adviser. It is deemed irrational to form a single positive scale, which would deprive some of the repose which their bodily state may demand, and would leave others to impair their strength by unnecessary indulgence. To provide against all disturbance of this kind, different sleeping rooms are assigned to the different classes of pupils, according to the amount of rest they need.

The great demands of parents and of society at this day, render it extremely difficult to maintain the proper proportion of bodily and mental occupations, and Fellenberg is sometimes *compelled* to require an undue amount of intellectual exertion, at the period which ought to be chiefly devoted to physical development, and thus, perhaps, hazard a life of feebleness or inactivity. Still it is his intention, in the application of this system, to pay constant attention to the *individual necessities of each pupil*. For this purpose, each one, on his entrance, is subjected to particular examination, in regard to his constitution, his habits, his physical defects and danger, and the peculiar necessities of his age. The general rules in reference to diet, exercise, sleep, and occupation, are modified in accordance with this; and it is intended never to sacrifice, for a moment, the present health or future vigour of the pupil, to the prospect of immediate success in his studies, or to the reputation which the institution might acquire by the brilliant specimens of rapid improvement thus produced. Where the control of the pupil is left, as it always should be, in the hands of the educator, he often permits him to devote but half his time to study. The very eagerness with which some apply themselves, is often only an additional evidence of that nervous excitement which endangers a premature waste of their strength, and which can only be subdued by an unusual proportion of bodily exercise. And so nicely balanced are our physical and moral systems, that one cannot be neglected without injuring the other. It has also been found at Hofwyl, that to indulge the disposition to excessive application, often produces a degree of excitement which gives the ascendancy to dangerous passions, and leads to habits whose tendency is fatal.



## THIRST.

**DISTINCT** from the first and most important purposes for which we take drink, viz. for allaying thirst, and for diluting the solid food taken into the stomach, there is another motive which has great influence over us all; and that is, to gratify the taste, and to tickle the palate. Present pleasure makes us too often oblivious of the future pain and evils which may follow its indulgence; and we are never such ingenious sophists, as when we are finding reasons in favour of a thing, or practice, which, at the moment of temptation, or actual fruition, is agreeable to us. Hence it is, that we meet with so many arguments in the shape of aphorism, verse, rhetoric, and wit, in favour of intoxicating liquors. Not that these drinks are at first so palatable, but, with a little practice, the result of imitation, they stimulate the gustatory sense in a manner which becomes finally to be considered as necessary to one's comfort. It is thus that we are taxed for indulgence in every uncalled for and bad habit. Be it said, also, that the sense of taste—though in close alliance with the digestive sense in the stomach, is not always a faithful sentinel to this latter. However desirable it may be to insure general harmony, we are not to look for identity of sensation between the two, since the tongue and the stomach are supplied by different nerves, each having its own mode of sensibility. Still there is, as already intimated, a close, and one may call it, instinctive connection of function between the two; and hence, among animals generally, the sense of taste, as far as concerns the ingestion of fluid, may be safely relied on as interpreter of what will be agreeable and salutary to the stomach. The same remark might be made of our own species, if we were attentive to preserve the early purity, and, as it were, instinctive discrimination of taste, and not force it to recognize as customary stimulants, various condiments, spices, and intoxicating drinks.

Thirst is a sensation, amounting, at times, to a real irritation, or a want, felt in the throat and stomach. It is brought on by whatever stimulates these parts in such a way as to exalt sensation and diminish the customary discharge of fluids from their surfaces—hence, thirst is excited by condiments and vinous and spirituous drinks. This want is also greater by whatever stimulates the blood vessels and nerves of other parts, with which the stomach sympathises; and on this account it is very urgent, in consequence of exposure to the sun's rays, and in a heated atmosphere, which last stimulates both the skin and the lungs: burns will cause raging thirst: fits of passion, by their exciting powerfully the nervous system, have the same effect.

Thirst, unappeased, excites in its turn the whole animal economy—the senses, which become morbidly acute; the brain, which is rendered irritable and prone to manifestations of impatience and anger; the circulation accelerated and febrile, and the skin hot and parched.

Thirst thus brought on, and augmented by external heating and irritating matters, and by irritation in various parts of the animal economy; and when present, giving rise to increased heat and irritation of the functions gene-

rally, can of course, be mitigated and removed but by one class of agents. These are of a cooling, soothing and sedative nature. Cool air applied to the skin and inhaled into the lungs, or cold water applied to the extremities will sometimes answer. A depressing emotion, as of sudden fear, will, by its prompt sedative action on the nervous system, produce the same result. But that which above all other means is best calculated to soothe the heated and irritated surfaces of the throat and stomach, and thus remove all the troublesome secondary symptoms, is to drink simple water, or the blander watery fluids. The instinctive want of such fluids for drink, is strongly pronounced from the lowest animal up to man. They soothe the irritated sentient surfaces affected in thirst; they furnish matter for the absorbents of these surfaces to carry into the circulation, and thus to preserve the requisite proportion of water in the blood.

While simple aqueous moisture is the chief assuager of thirst, and that without which the want would soon become a raging inflammation and fever, leading to death, yet does temperature also exert a modifying influence. Coldness of the fluid contributes more effectually to allay the nervous irritation in extreme thirst; but, though agreeable at the moment, it is not essentially necessary, and is often hazardous, after the individual has been enfeebled by long and excessive exercise and labour. The safer plan in such a case, is to apply the cold fluid iced or spring water to the hands and face, and use for drink that which is of the temperature of the river or flowing stream. Even in hot weather, water of the temperature which it assumes when exposed to the air, is the best quencher of thirst, though not the most grateful to the taste. Very cold water taken into the stomach, in some cases deadens the senses and produces spasm, and even death. In the most favourable condition of the animal economy it is apt, especially in vigorous habits, to give rise to great *reaction*—increased flow of blood and sensibility of the parts, and of course a fresh call for drink.

The lover of spirituous and fermented liquors, persuades himself that they are excellent quenchers of thirst and mitigators of heat; because he experiences relief from these sensations after he drinks them of an icy coldness. The benefit here was from the adventitious property of the liquor, viz. its coldness; but so soon as this has disappeared, then follows the stimulation and excitement from the alcoholic portion—the thirst is renewed, and if appeased in the same way, soon returns with increased urgency; and finally, the sipper of such liquors is at length brought into the fever of drunkenness, and is greatly surprised to find that his cold spirit and water, or cold wine, or beer, should heat him so excessively. The only element in most of these liquors, by which they at all palliate thirst, distinct from the effect of their artificial coldness, is water.

A very grateful addition to simple water, when used as a drink to quench excessive or feverish thirst, is vegetable acid, and especially the citric, that is furnished so largely in lemon juice; and also acetic acid or vinegar, and pyro-ligneous acid.

Some of the lighter wines and cider are at first refreshing from the acid



they contain; but their effects in this way are more than counter-balanced by their alcoholic element, and their proneness to excite fermentation in the stomach, accompanied by sensation of heat and renewal of thirst. Experience teaches us, that acidity and heartburn are more readily produced by these liquors than by the simple or pure acid diluted with water.

Where the thirst is urgent and continued, that is of a feverish nature, it is not sufficient to swallow large quantities of fluid; the troublesome sensation is soon renewed by the prompt drying of the mouth and throat, and a nearly analogous state of the upper orifice of the stomach, in which thirst is more particularly felt. In such cases, a saccharine or mucilaginous fluid, such as the juice of the sugar cane, or molasses with water, gum arabic with water—are the best drink, since they sheathe, as it were, the parched surfaces, and by being less readily evaporated, preserve them longer moist.

But in addition to these means of relieving thirst by moistening the mouth and throat, allaying the heat of these parts and of the stomach, and furnishing fluid for the absorbents to take up and carry into the circulation, all of which are best done by simple cool water; there are certain organs instrumental in the same end, and also in preventing us from feeling thirsty. These are the salivary glands, from which, by appropriate tubes, pass into the mouth a bland fluid calculated to lubricate continually the mouth and throat, and to be mixed with our solid food during the act of mastication. The very act of chewing will cause saliva to flow into the mouth—no matter how simple, or divested of all taste or chemical properties may be the body chewed; a piece of chip, or of tow, will have the effect—so also will a substance allowed to remain in the mouth and slowly dissolved in it, as we find by putting in a lump of sugar candy or of gum arabic. There are other articles which increase the flow of saliva by stimulating the salivary glands, such are acids, salts, condiments, and certain bitter and narcotic vegetable substances.

It is essentially necessary for comfort and health, were it only in obviating and preventing troublesome thirst, that saliva should always flow into the mouth and preserve the requisite moisture in it and the throat, and indeed in the stomach itself, into which it constantly passes. Usually a deficient supply of saliva is the consequence of excessive action of the salivary glands, as from habitual chewing or smoking of spices, tobacco, opium, and such substances, or from the protracted excitement of high seasoned food, various wines and cordials.—At times, the discharge of saliva is obstructed when the system generally has been over-excited by intense passion, or otherwise in a heated and febrile state.

We learn from these facts, that in the absence of an abundant supply of fluid, a simple substance in the mouth, such as crystalized sugar or gum arabic, will greatly obtund the sensation of thirst, by moderately inviting saliva into the mouth and keeping it moist; while, on the other hand, more acrid and irritating substances, whether solid or liquid, though for a short time, by stimulating the salivary glands, they cause an increased flow of saliva, yet they soon diminish and dry up, as it were, the supply, and in place of obviating, they increase thirst.

We have seen, also, that whatever stimulates the stomach and system generally, will give rise to an increase of thirst. Hence, to moderate and remove it, not only are bland drinks, chiefly simple water, useful, but also cool air for the lungs, cool air and cool water for the skin, the softer emotions for the nervous system. As an evidence of the great influence of this system, at least of the brain and its functions or mind, over the desire for drink, we know that sleep will suspend the cravings of this latter and even entirely remove it.

Hitherto we have not spoken of repletion, or food in the stomach, as a cause of thirst: this cause operates in two ways; first, by quantity, distending the stomach—secondly, by quality, exciting the digestive sense. An example of the first is found in the thirst after a full meal; of the second, after the ingestion of spiced, salted, and smoked articles of food. In the first case much watery fluid, taken into the stomach, will increase the distention, and thus either fail to relieve the thirst, or increase it; whilst, on the other hand, if stimulating drinks are used at this time, they may, by substituting a new sensation for that of distention, give a momentary relief; but they will increase the thirst after the first stage of digestion, and act on the stomach nearly as spices, condiments, and the like, do; they will, in fact, increase the after desire for simple watery fluid, in the way already mentioned; and also by their action on the nervous system and the circulation, will cause a slight febrile condition of the animal economy, and with it thirst.

Next to simple water, and that with the addition of a little mucilage, the fluid, with a slightly saline impregnation, is useful in moderating thirst. Animals, especially herbivorous quadrupeds, usually so particular in taking no other drink but simple water, will often drink with avidity from a saline spring or *lick*. The vessels called absorbents, which drink up fluid to be carried into the circulation, to dilute the blood and aid in the various secretions, are usually very careful to exclude foreign matters; but when they allow the entrance of these, it is saline substances, in minute proportions, in preference to all others.

But as few salts are pleasant to the taste, when they have been dissolved in water, it has usually been the practice to employ those solutions in which there is an excess of acid, as in the cream of tartar; or what at the moment of their formation largely evolves fixed air, which stimulates agreeably the sense of taste, as in what are called soda and seidlitz powders. When we use them, we dissolve in one portion of water the acid, usually the tartaric; and in another the alkali, combined with fixed air or carbonic acid in the form of a carbonate or bi-carbonate of soda. The tartaric acid unites with the soda, forming a salt—the tartrate of soda; whilst the fixed air is disengaged from its combination with the alkali, and froths up in the glass at the moment of the mixture of the two solutions. The inconveniences here are, an occasionally unpleasant distention of the stomach from the fixed air swallowed; and disagreeable sensations produced by the new salts formed at the moment of effervescence. Some will suffer from the excess of acid, others from that



of alkali ; so that to gratify the taste, the stomach is often made the recipient for experiments.

This indeed is constantly the case when other drinks, such as distilled or fermented liquors, or large potations of tea or coffee, are employed with a view of alleviating thirst. They flatter the sense of taste ; they please, in consequence, for the moment, the individual who takes them, but the stomach pays the forfeit.

The gustatory sense admits of great variety of stimulations, but the digestive sense is not so accommodating ; and it is a practical blunder, of no small moment, to make the former the interpreter to the wants of the latter, and to suppose that the vagaries of the one can be responded to in the performance of the healthy functions of the other.

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#### BREAD AND ITS VARIETIES.\*

THE substance known to us under this familiar title, constitutes that preparation of the esculent grains which affords to man the greatest amount of nourishment in the most convenient and useful form.

The art of making bread is very ancient, since we know, from Scripture, that the Israelites possessed it during their sojourn in Egypt. The Egyptians are, without doubt, the first who understood and practised this important process. From them it passed to the Greeks and Romans, and has now become universal in all countries in which, by agriculture or commerce, the proper material can be obtained.

The substance best suited for the process of making bread, is the flour of wheat, after it has been properly bolted or deprived of its bran. Where other kinds of grain are employed, a certain proportion of wheat flour must be added, in order that the result may possess that lightness and spongy texture which, if not essential to the character of good bread, are among its most desirable and attractive qualities.

The process of making bread divides itself naturally into two parts, namely, the preparation of the dough, and the baking. Dough is produced by the intimate union of flour, water, and leaven. The action of the water, as is well known, is not merely to moisten the flour ; the two substances actually combine together in certain proportions ; so that it is only the excess of water above this, which is evaporated in the process of baking. In making dough of wheat flour, the quantity of water which thus unites with the flour is estimated at more than one third of its weight. The peculiar quality of the water employed seems to be unimportant, since rain, pump, or well water, answer equally well. The third constituent of dough, leaven, may be obtained from any vegetable substance which has undergone the acetous fermentation : but it is more usual, in baking on a large scale, to employ barm or yeast ; a ferment which collects on the surface of fermenting beer. When

\* These excellent observations on bread, are extracted, with a few omissions and verbal alterations, from the Boston Medical and Surgical Journal. No. 13. Vol. IV.

first introduced into use, the latter substance was thought by many to be prejudicial to health. This idea has long since been abandoned ; but the comparative advantages of yeast and leaven, in making dough, are still matter of dispute. The author of a very able treatise on this subject, M. Parmentier, recommends leaven, on the ground that the precise degree of its action can be calculated, so that there is less danger of the bread being rendered acid on the one hand, or becoming heavy on the other. On this same ground, Dr. Paris advises the use of yeast ; and the latter substance is employed in preference in England and this country. It is a curious fact, that yeast which has been dried, and so kept for a considerable time, will, when moistened with water, again serve for the manufacture of bread as well as the fresh article. Dough, properly prepared by the admixture of these three articles, requires to be seasoned with a little salt, and is then subjected to the process of kneading, the effect of which is to incorporate the constituents more perfectly, and to render the mass uniform and homogeneous. That this part of the operation is not unimportant, is well known to those who possess experience on this subject. The chemical union of the flour and water seems to be facilitated by this operation. The water which is added during the process, in place of rendering the dough more moist, is found to impart to it tenacity and consistence. In an economical view, therefore, and as tending to produce the end proposed by the least possible means, it ought by no means to be neglected. After this process, the dough is left to itself, that the rising or fermentation may go on without interruption. The time required for the completion of this process, varies with the temperature to which it is exposed. At that of summer heat, which is as high a temperature as can advantageously be employed, the time required is about five hours. When properly raised, the dough is divided into loaves, and transferred to the oven. The degree of heat which is best suited for baking bread, is stated by Mr. Donovan at 443 deg. Fahr. In the best constructed ovens, this temperature is uniformly maintained by means of air flues from a furnace. Newly baked bread possesses a peculiar odour and taste, which are lost by keeping.

The chemical changes which take place during the process of making bread, are still but imperfectly explained. The most interesting part, namely, the fermentation, which occurs when the leaven is added, is accompanied by the extrication of carbonic acid gas, which, by separating the particles of the dough from each other, produces those eyes or cells which give to the bread its spongy texture ; and, while it renders it specifically lighter, imparts to it also an increased fitness to be digested and animalized. As a general principle, the more perfectly bread has *risen*, provided it remains sweet, the lighter and more digestible will it become. Now wheat flour is particularly fitted for the perfection of this process, since the gluten, which enters more largely into its composition than that of any of the farinas, serves, by its tenacious property, to detain the gas, and thus to assist in the formation of the cavities alluded to. Deprived of its gluten, though it would continue to be highly nutritious, and would serve the purpose of many culinary products, its property of making good bread would be wholly destroyed. This is amply



confirmed by the numerous and varied experiments which have been made in the manufacture of this important article. Of the various substances which have been employed in the fabrication of bread, those only answer by themselves, into whose composition this element enters; and of these the lightness and excellence of the bread procured from each is in proportion to the amount in which this constituent exists. This and other circumstances of difference in the several kinds of bread, may render it interesting to give a description of some of the principal varieties, preceded by a synoptic view of the composition of the substances which form their bases, by which it may be judged whether the correspondence adverted to, actually takes place.

*Proportions of Gluten and Starch in several Farinas, expressed in hundredth parts.*

	Starch.	Gluten.	Other constituents.
Wheat,	75	12	13
Maize,	—	0	—
Rye,	60	8	32
Barley,	32	3	65
Oats,	59	6	35

In our next, we propose speaking of the varieties of bread.

### A PREVENTIVE OF FEVER.

THE best commentary we can offer on the murderous practice still too general in sickly districts, of the inhabitants using daily their bitters: viz. spirituous tinctures and infusions of vegetable bitter and astringent substances, with the hope of warding off fever, is for us to lay before our readers the following from a highly respectable source.—The author is speaking of the *malaria* fevers, in the country around Rome—diseases similar to our bilious remittent and intermittent fevers.

Pucinotti attributes the severity of the Roman fevers in many cases to the use of the bark, spirits, and other stimulants, which are by some used as preventives; and he relates the case of an old man, who had come from Romagna every second year, to labour during the harvest, in the Campagna of Rome, who never had the fever; and his beverage in the morning and through the day, was *cold water with a little lemon juice*. This practice his father had adopted before him, with the same success; but his two sons, who would use *spirit* (brandy,) and even mixed with it at one time *gunpowder* and at another time *cayenne pepper*, both fell victims to the fever.

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The CATECHISM OF HEALTH is for sale at this Office, and by the principal Booksellers throughout the Union.

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The work ON BATHS and MINERAL WATERS, by John Bell, M. D., is nearly ready for publication.

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All communications relative to the Journal of Health, and Journal of Law, are in future to be addressed to the LITERARY ROOMS, 121 Chesnut street, Henry H. Porter, Proprietor.

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The first number of the "Monthly American Journal of Geology and Natural Sciences," conducted by G. W. Featherstonhaugh, Esq. will be issued the first of July, from the Literary Rooms, No. 121 Chesnut street.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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**NO. 21.      PHILADELPHIA, JULY 13, 1831.      VOL. II.**

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WE give insertion, in our present number, to a detailed description of the conservative dress and apparatus of Aldini against fire. The article, for which we are indebted to a transatlantic contemporary,\* is rather long, but will, we hope, prove an acceptable offering to the laudable curiosity of a large majority of our readers; and in a more especial manner to the valuable organized corps of firemen in the different cities of the United States. But while thus explaining to them the means by which an individual may pass unharmed through a house or a room on fire, we would at the same time caution this estimable class of our fellow-citizens, themselves coming from all classes of the community, against the still more dangerous, because unsuspected, internal fire, which may be raised within them, by the use of ardent spirit, and intoxicating liquors in general.

We feel with more than usual acuteness, when we hear of a fireman suffering from intemperance, and becoming the victim to a habit of using strong drink, when we know that often this destructive habit was begun at times and on occasions in which he was volunteering his aid to save the property, and frequently the lives, of his fellow-citizens from the raging fire. We would, therefore, entreat all the associates in this noble cause—all the members of engine and hose companies, to call to mind the important fact, that, however great their exposure to intense cold or wet, however severe and fatiguing the duty which they impose on themselves, they are not required, either for the preservation of their health,

\* Monthly Gazette of Health; or, Monthly Gazette of Practical Medicine.  
Edited by Richard Reese, M. D. &c. &c. London.



or renovation of their strength, to use alcoholic liquors in any form, and especially in that most pernicious variety, distilled spirit, call it whiskey, gin, rum, or brandy. We conjure them to abstain from all such drinks, and to imitate the example of the fearless tar, and the gallant soldier, both of whom, in all the vicissitudes of climate, and fatigues of duty, find themselves more healthy and cheerful, less prone to disease, and more readily cured when sick, by abstinence from all intoxicating liquors, and by making water their sole drink. Entire crews of vessels, and whole régiments of soldiers, are acting on this principle of abstinence. Shall it be said of firemen, that, while aiding their fellow-citizens to preserve their property and lives, they senselessly throw away their own health, and ultimately lives, not in the act, or the effects of the act, of heroic exposure, but in a sensual, low, and degrading gratification of vitiated appetite, by drinking ardent spirit. Let them leave the scene of their noble devotion, with an exhilaration of mind growing out of the conscious discharge of their duties, and the warm and animated thanks of their fellow-citizens, whose properties they have just saved; but never let them degrade themselves to the level of menials, by accepting the proffered dram, as if poison were to be considered a fit return for their unpaid and unpurchaseable services.

If some beverage of a cordial character be still thought necessary, a cup of coffee in winter, or a glass of lemonade (not, of course, iced) in summer, will be all sufficient, and will produce a much greater feeling of refreshment, than any kind of intoxicating drinks. Were Franklin alive, to be an adviser on the occasion, he would recommend a bowlfull of warm gruel.

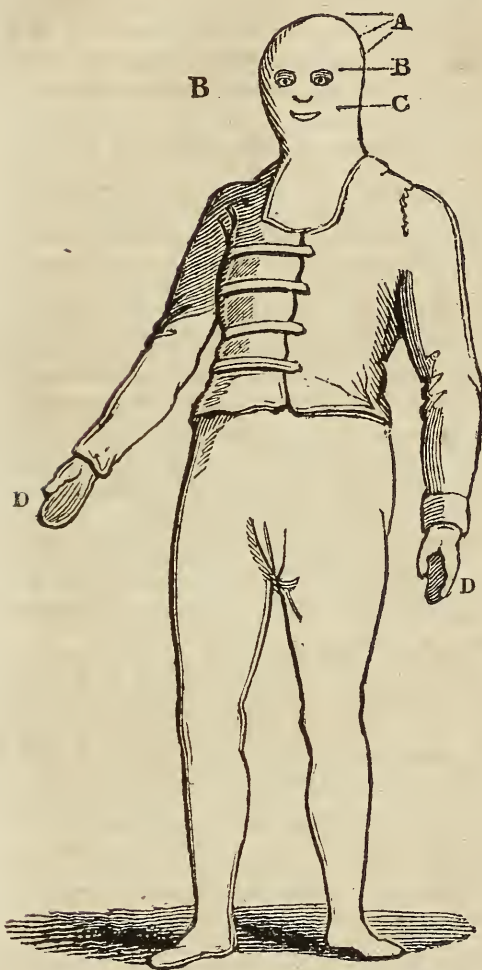
On his return home, the most important precaution to be adopted by a fireman, is to throw off immediately his wet clothes, rub himself well with a coarse towel, warm well his feet if cold, and either put on dry body clothes, or retire to bed, according to the hour.

#### PRESERVATION OF HUMAN LIFE, &c. &c. IN CASES OF FIRE.

THE means of preserving human life and valuable articles from injury or destruction in cases of fire, which we briefly noticed in our number for February last, were invented about two years since by the Chevalier Aldini, of the University of Bologna, a gentleman very favourably known to all the philosophical societies of Europe, for many valuable scientific communications, particularly on galvanism, and also for many important improvements in the construction of surgical instruments, &c.

To enable a person to pass through an avenue or room filled with flame, or to ascend or descend a flight of stairs or a ladder enveloped in flame, Aldini recommends two dresses; one (the inner) made of a mineral production, termed asbestos, and the other (the exterior) of wire-gauze. The accompanying drawings represent (*Fig. 1.*) a person clothed with the asbestos dress, and (*Fig. 2.*) with the wire-gauze dress over it.

EXPLANATION OF FIG. 1.



A, a cap, with a mask of asbestos. B, openings, covered with Muscovy talc,\* for the purpose of vision. C, an opening, to admit air for breathing. D D, the hands covered with thick gloves of asbestos.

Asbestos,† of which this inner dress is made, is incombustible, even in the strongest fire, and is so slow a conductor of caloric, (matter of heat) that it is commonly denominated a non-conductor of it. The advantages of a dress composed of such material, in cases of fire, are obvious. Being incombustible in the strongest fire, or when the whole place is in a state of *complete* combustion, and being at the same time a very slow conductor of heat, it protects the skin or dress that may be in contact with its internal surface, from the action of external fire, a sufficient length of time to admit of a person to pass through a room or avenue, and to ascend or descend a flight of stairs, and to return to the place from whence he started, with impunity. In consequence of the gloves being made of treble asbestos cloth, a person is enabled by them to grasp a red-hot bar of iron, or an article in a state of active combustion, and to hold it for about five

or six minutes, without experiencing the slightest inconvenience.

In consequence of the present high price of asbestos cloth, Aldini, in many of his experiments (conducted on a large scale) covered the trunk of the body, and the lower and upper extremities, with thick woollen cloth, that had been macerated for a few hours in a strong solution of common alum, and af-

\*These openings were covered by Aldini with fine wire-gauze; but Dr. Reece, observing the warm air that passed through its apertures, which contains a great portion of carbonic acid and a little smoke, to excite a considerable degree of inflammatory action in the external tunics of the eyes, and edges of the eye-lids, and irritation in the lachrymal glands, so as to occasion a very troublesome secretion of tears, substituted the Muscovy talc [mica] for it, which has been found not only to protect the eyes from the action of heated air, &c. but to answer much better than wire gauze for the purpose of vision. This variety of talc, which is procured chiefly from Russia, has of late years been found in the province [state] of Pennsylvania. The best quality of it is more transparent than the common window glass of this country; and in many parts where it is most abundant, it is used in lieu of glass for windows. In the Russian navy, it has been always employed instead of glass, on account of not being liable to be broken by the concussion produced on the discharge of cannon, or any other heavy artillery. In its native state it is very easily divided into plates, and is so finely lamellated, that Haüy says, he divided a piece, only of the thickness of an inch, into five hundred thousand plates. The transparency, toughness, and incombustibility in common fire, of this mineral production, render it particularly fit for the purpose for which it is adopted in the asbestos dress.

† This article, also termed *earth flax*, *mineral wool*, and *salamander wool*, is a mineral production belonging to the talc family. There are five varieties or sub-species of it: namely,



terwards quickly dried. Woollen cloth is nearly as bad a conductor of caloric as asbestos; and when its combustibility is considerably diminished by a diffusion of alum\* throughout its substance, it approximates so nearly to the nature of asbestos, that when defended against the action of blaze by the wire-gauze dress, it has been found, in many of the experiments made by Aldini, to answer the same purpose.

The discovery of the safety lamp,† by the immortal Sir Humphry Davy,

*amianthus*, *elastic asbestos* or *rock cork*, *mountain cork*, *common asbestos*, and *ligniformed mountain wood*. The first variety (*amianthus*) is employed by Aldini for making the asbestos dress, &c. Its fibres, which are sometimes many inches in length, are flexible and elastic, and of a white greenish or reddish colour, of a silky or pearly lustre, and slightly translucent. When rubbed between the fingers, it appears unctuous. It is found in many of the islands of the Mediterranean sea, particularly Corsica; also in Italy, Siberia, Egypt, the Island of Anglesey, in Scotland, in different parts of North and South America, and of an inferior quality in this country. The price of it varies according to its quality. At present, the demand for it is very small; but should the asbestos dress be generally adopted by the fire insurance companies, it would no doubt be imported at a very reduced rate, probably at about one-eighth of the present price. The incombustible nature of asbestos was well known to the ancients. The Romans, some centuries since, made cloth of it, to wrap up the bodies of their saints, &c. when exposed to the funeral pile, for the purpose of preserving their ashes from contamination! A large piece of asbestos cloth, which had been long used for this purpose, is preserved in a state of great perfection in the library of the Vatican, at Rome. Several moderns have succeeded, by means of an admixture of flax and oil, in spinning and weaving this article, both of which are afterwards destroyed by exposing the cloth to a red heat. Aldini, after many fruitless attempts to make the asbestos cloth without the aid of flax or oil, fully succeeded in accomplishing it by means of steam. He found, when exposed to the steam of boiling water, the fibres were readily twisted and bent, so as to admit of being spun and weaved. The texture of the cloth, thus manufactured under his direction in Italy, appears to be very loose; but the threads, which are about one-fifth of an inch in diameter, are very strong. He has also made cords with it, with which ladders may be made, to enable a person, protected by the asbestos and wire-gauze dresses, to ascend or descend through a blazing fire; and which may be conveyed through a flame to the upper stories of the premises, so as to allow a person to escape through a window.

\* Dr. Reece, after making numerous experiments with different saline articles, found a solution of sulphate of alumine, sulphate of magnesia, and borate of soda, in a weak decoction of a sea-weed, termed *carragaheen*, (which is very mucilaginous,) to render woollen or linen cloth less combustible than any of the saline preparations that have been recommended for this purpose. He was induced to make use of the *carragaheen*, in consequence of finding it to be nearly incombustible in common flame, and to render the cloth more compact. The following are his directions for making the solution:—

Boil two ounces of *carragaheen* in eight pints of water gently, till reduced to a pint; then add common alum, in powder, six ounces; borate of soda, in powder, four ounces, and common magnesia, two ounces. Simmer until the articles are completely dissolved. The magnesia, by uniting with the excess of sulphuric acid of the alum, forms the sulphate of magnesia.

In this solution, the cloth (woollen or linen) is to be gently boiled in a close vessel for about two hours, and then to be speedily dried. The cloth thus prepared is as slow a conductor of the matter of heat, and nearly as incombustible in a common fire, as asbestos.

† Sir Humphry Davy observing, when engaged in conducting some experiments, that flame did not even enter the mouth of a small tube, was induced to make the experiment with flame on fine wire-gauze, which may be considered an assemblage of very short small tubes, or rather of the mouths of small tubes. The small apertures proving to be impermeable to flame, he concluded that a common oil lamp, placed in a cage of such gauze, might be safely employed in an atmosphere rendered explosive by an accumulation of carburetted hydrogen, termed by miners "*fire-damp*," which escapes from between beds of coal in coal mines. Hence, this discovery, the important advantages of which Aldini has so happily extended to the preservation of life and valuable property in cases of fire, is not, like many discoveries, particularly in medicine, the offspring of chance, but the beautiful fruit of elaborate experiment and close induction. The extraordinary effect of wire-gauze in obstructing the passage of flame, is attributed by some chemists to an absorption of caloric by the wire-gauze that reduces the temperature to a degree too low for combustion. Dr. Turner, the celebrated professor of chemistry, of the London University, says, the effect is equally certain at *any degree of heat which the flame is capable of communicating to the wire*. From repeated experiments we can positively assert, that as soon as the wire becomes red hot, flame passes through the apertures, in a perfect state of combustion; *i. e.* without smoke. We should rather attribute the effect to a want of a proper supply of oxygen to support the flame, the portion in the air occupying the



which has been the means of saving the lives of many thousand miners from a dreadful death, led to the invention of the wire-gauze dress, represented *Fig. 2*. The flame of fire not passing through the apertures of the wire tissue, the space between this dress and that of asbestos is occupied by air, which has been found, notwithstanding the great consumption of oxygen by the surrounding combustion, the production of carbonic acid gas, and the high temperature (when nearly free from smoke and vapour,) to occasion little or no inconvenience.\* When Aldini repeated his experiments in London, on a large scale, so that the men with his protecting dresses were completely enveloped in flame, after remaining in this state upwards of nine minutes, they declared that respiration continued the whole time perfectly free. On taking off the wire gauze, immediately after quitting the flames, we found the temperature of their bodies increased only about five degrees, and the pulse of each slightly accelerated, with copious perspiration; but not one complained of giddiness, or any affection of the head. The temperature of the air between the wire-gauze and the asbestos dress has been found to be thirty degrees lower than the air surrounding the wire-gauze dress. This curious fact has been attributed to an absorption of the matter of heat by the wire gauze during the time it is passing through the apertures, or perhaps some power this metal possesses of combining with this subtle fluid, so as to render it latent, and also to the radiating influence of the asbestos† dress. The gauze, like that of Davy's safety-lamp, is made of iron wire, and the apertures about 1-25th of an inch in length and breadth.‡

apertures being consumed immediately on the contact of the flame; after which, the combustible elements pass through in a gaseous state. When the flame is produced by combustion of carburetted hydrogen, the gas, during its passage through the aperture, undergoes little if any change.

\* Leather bags are now made so perfectly air-tight, that one might be made to fill up the whole of the space, to contain many gallons of atmospheric air, with a vent hole, to terminate near the mouth. Such a supply would enable a person to continue much longer in highly heated air containing either smoke or vapour, or both.

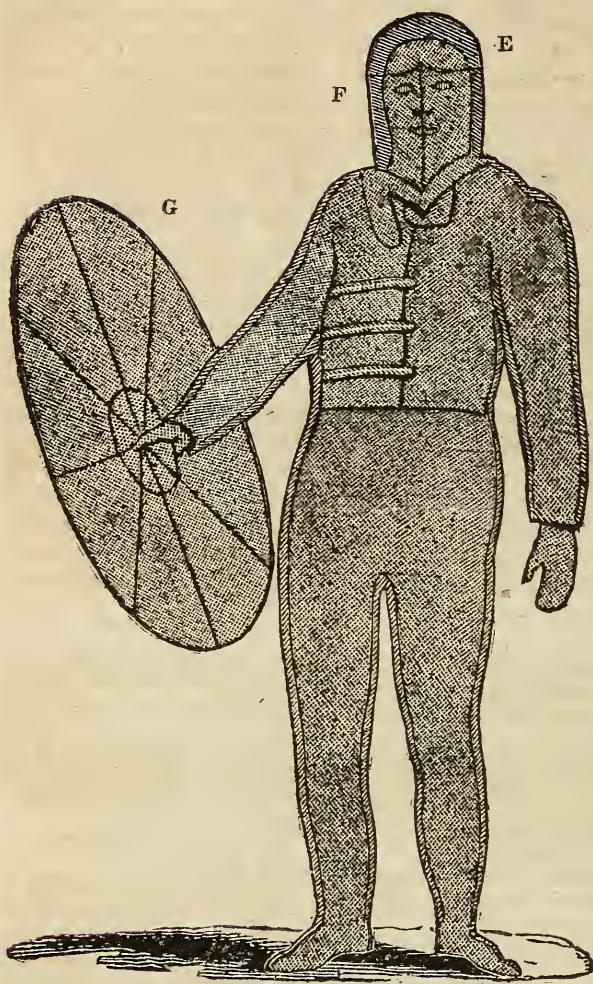
† A loose bunch of fibres of asbestos, on being introduced into the blaze of a spirit lamp, immediately becomes luminous, apparently by decomposing the flame.

‡ There is a very great difference between the action of *dry* air, at a temperature above that of boiling water, on the lungs and surface of the body, and air at the same temperature, containing aqueous vapour, as well as between inhaling dry air at a higher degree, and flame. Mr. Tillet found that a girl could continue in an oven, heated twenty degrees above the temperature of boiling water, for several minutes, without experiencing any inconvenience; and Sir Joseph Banks, Blagden, and Fordyce, exposed themselves to a dry air, at the temperature of 230 degrees, (Fahr.) for fifteen minutes; during which time, a thermometer, held in the mouth by Dr. Fordyce, only rose two degrees above the natural temperature of his body, and the others were not sensible of an increase of heat of their bodies. The great evaporation which takes place from the internal surface of the windpipe and air vessels during the respiration of air at so high a temperature, no doubt defends the membrane from injury; and the copious evaporation of perspirable matter from the skin (which is in excess,) keeps the body nearly at its natural temperature. The insensible perspiration seems to form an atmosphere which prevents the heated air from coming in contact with the skin. The living body probably possesses the power of forming combinations with the superabundant caloric, so as to render it latent. When a healthy limb is immersed in water at the temperature of 115 degrees, the heat is scarcely tolerable; but in half a minute, the sensation becomes more agreeable than otherwise; but on moving the limb quickly to another part of the water, so as to detach the insensible perspiration collected on the surface, the heat again becomes painful. Air, at the temperature of 212 and upwards, containing much aqueous vapour, inhaled for only half a minute, will do such injury to the membrane lining the windpipe, and air-vessels, &c. as to occasion death in a few hours; when therefore water is thrown into an apartment in flames by an engine, a person, although properly clothed with the defensive dresses of asbestos and wire-gauze, should advance very cautiously; for the vapour will pass through the gauze as readily as heated air.\* When the combustion is not complete, from the want

\* On examination of the bodies of persons, who had died from injury received from inhaling hot air, either with flame or with aqueous vapour, without sustaining much external mischief, the membrane lining the windpipe, &c. has been found highly inflamed, and even excoriated, exhibiting the appearance of having been scalded.



EXPLANATION OF FIG. 2.



E, a casque, or cap complete, of a size to admit of a hand to pass between it and the asbestos cap, for the circulation of air. A vizzor is attached to the front (F) for the purpose of rendering the air more fit for respiration. The soles of the boots are made of plate iron, lined with thick asbestos paper, for the protection of the feet. G, a shield of wire-gauze, of the same manufacture as that of the external dress. The use of this appendage being to turn the direction of a strong current of flame, or prevent a quantity of smoke from being forced through the wire-gauze, that would irritate the lungs, on passing through a large volume of flame: its external surface is convex. When flame is not in a rapid state of currency, this part of the apparatus is not necessary. By occupying the right hand, it has been found cumbersome, particularly in a narrow

passage. Aldini, speaking of this shield, says, "It is of the greatest possible use." In all the experiments made in London, under the direction of Aldini, the firemen declared that they found it of no use, but, on the contrary, an incumbrance. It is, perhaps, only useful in passing through an avenue or room filled with flame, or through which flame\* is passing with great force.

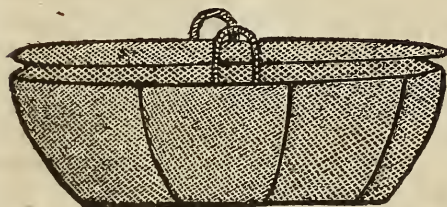
From the description given of these protecting dresses, a person, who has not seen them, would conclude that much time must be lost in putting them on, and that they are so cumbersome, as to prevent the active employment

of oxygen, or from humidity, there is always a considerable quantity of smoke, which, passing through the gauze, occasions troublesome cough, and a sense of suffocation; in which case, the person should not advance farther than he will be able to return in the course of a minute. In case the sense of suffocation should increase, a person that ventures into flame with the dresses, should, under every circumstance, not take in a deep breath, but breathe slowly; and now and then avoid exercising the respiratory muscles, so as to leave the lungs to that insensible respiration, which Dr. Carson of Liverpool has noticed, as being performed by a power of the lungs, which he denominates the "resilient action," by which life has been kept up for many hours.

\* Flame is inflammable matter in a gaseous state in the act of combustion. When properly supplied with oxygen the flame is perfect. When combustion is imperfect, a quantity of inflammable matter passes off in what is termed smoke, forming soot.

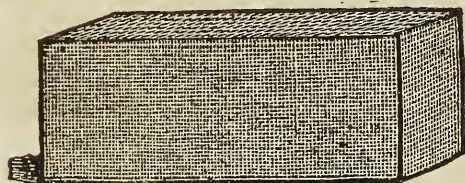


of the lower and upper extremities, which is so often necessary in cases of fire. They are so constructed that, with the assistance of one person, they may be put on in about eight minutes, and, without any extra exertion he is able to run with moderate speed, to bend his body and joints, and to rise again, without being sensible of any incumbrance. In the numerous trials to which they have been subjected in London, the firemen have executed the requisite movements with perfect satisfaction to themselves. The dresses are both pliable and light, and the gauze-wire dress, when properly jointed, will not prevent the free motion of the limbs.\*



*Fig. 3.*—A basket of wire-gauze, for conveying a child through flames. The communication with flame being completely cut off by the wire-gauze, a flannel dress will be sufficient to protect the body from the action of the heated air; but if a covering of woollen cloth, prepared as directed, (p.126,)

be at hand, the preference should be given to it. By means of a wire-gauze basket, a child aged eight years, wrapt up in thick flannel, was repeatedly carried through a blazing fire (of chips and straw,) and although at one time it was enveloped in flame eight minutes, it did not sustain the slightest injury, or apparent inconvenience.



*Fig. 4.*—A case, made of thick asbestos cloth, for conveying very combustible articles through the flame. For articles not very combustible, the wire-gauze basket will answer as well as this case.

These means of rescuing lives and property from destruction, in cases of fire, are not recommended by Aldini on hypothesis or mere theory. They are founded on sound scientific principles, and have frequently been put to the test of experience on a large scale. After having made several experiments in Bologna, Geneva, and other places, the results of which were perfectly satisfactory to the numerous scientific characters who witnessed them, Aldini performed the same experiments on a larger scale, at the barracks in Paris, in the presence of the Prefect of Police, and of a commission from the Royal Academy of Sciences, and other philosophical societies. The celebrated philosopher, Guy-Lussac, after having witnessed these experiments, by particular appointment of the ministers, made the following report:—

“Two parallel hedges, about three feet distant from each other, were formed of straw and brushwood, supported by iron wires. When these combustible materials were set on fire, it was necessary to stand at a distance of eight or ten paces to avoid the heat. The mingled flames from both the hedges rose to the height of at least nine feet, and seemed to fill up the whole space between them. At this moment six firemen, protected by Professor Aldini’s apparatus, and following each other at a slow pace, repeatedly passed through the whole space, between the two flaming hedges, which were kept constantly fed with additional combustibles. One of these persons carried a child in a wicker basket, covered by metallic gauze. The child had no other protection, than a mask of incombustible material. This experiment, which those who performed it made not without a feeling of dismay, was attended with the most satisfactory result.”

\* The wire-gauze dress is made in London, by Mr. Toplis, of Frederic Cottage, Goswell-road.



On this occasion, several firemen, protected by a glove of asbestos, covered by another metallic glove, and even with a double glove of asbestos alone, carried large bars of red-hot iron, whilst others exposed their heads, armed with an asbestos mask and metallic cap, in the midst of a large brasier, filled with flaming hay and wood; thus resisting the action of the flame sometimes as much as five or six minutes.

On another occasion, a fireman showed peculiar address in repeating this experiment, and resisted the action of the flames for about ten minutes.

When at Geneva, Aldini instructed the firemen in the defensive power of these dresses, before he made the public experiments. He showed them that a finger, enveloped first in asbestos, and then in a double case of wire-gauze, might be held in the flame of a spirit-lamp or candle for ten minutes, before inconvenient heat was felt; and then clothing them, gradually accustomed them to the fiercest flames.

The following are some of the public trials that have been made under his superintendence. A fireman having his hand enclosed in a double asbestos glove, and guarded in the palm by a piece of asbestos cloth, laid hold of a large piece of red-hot iron, carried it slowly to the distance of 150 feet, then set straw on fire by it, and immediately brought it back to the furnace. The hand was not at all injured in the experiment.

The second experiment related to the defence of the head, the eyes, and the lungs. The firemen put on only the asbestos and wire-gauze cap, and the cuirass, and held the shield before his breast. A fire of shavings was then lighted, and sustained in a very large raised chafing dish, and the fireman approaching it, plunged his head into the middle of the flames, with his face towards the fuel, and in that way went several times round the chafing dish, and for a period of above a minute in duration. The experiment was made several times, and those who made it, said they suffered no oppression or inconvenience in the act of respiration.

The third experiment was with the complete apparatus. Two rows of fagots, mingled with straw, were arranged vertically against bars of iron, so as to form a passage between, thirty feet long, and six feet wide. Four such arrangements were made, differing in the proportion of wood and straw, and one was with straw alone. Fire was then applied to one of these double piles; and a fireman, invested in the defensive clothing, and guarded by the shield, entered between the double hedge of flames, and traversed the alley several times. The flames rose ten feet in height, and joined over his head. Each passage was made slowly, and occupied from twelve to fifteen seconds; they were repeated six or eight times, and even oftener, in succession, and the firemen were exposed to the almost constant action of the flames for the period of a minute and a half, or two minutes, and even more.

When the course was made between the double range of fagots without straw, the fireman carried a kind of pannier on his back, prepared in such a way as to be fire-proof, in which was placed a child, with its head covered by an asbestos bonnet, and additionally protected by a wire-gauze shield.

Four firemen made these experiments, and they agreed in saying, that they felt no difficulty in respiring. A very abundant perspiration came on in consequence of the high temperature to which they had been exposed, but no lesion of the skin took place, except in one instance, where the man had neglected to secure his neck, by fastening the asbestos mask to the body-dress.

No one present could resist the striking evidence of defence afforded, when they saw the armed man traversing the undulating flames, frequently hidden altogether from view by them as they gathered around him.

All these experiments have since been repeated six or seven times in London; viz. at the Royal Institution, at the London Institution, at the establishment of the Humane Society, and three or four times in the presence of several directors of fire-insurance companies, and by direction of Mr. Peel,

in the presence of the heads of the London police, with the most satisfactory results.

In cases of fire, the attention of the fire insurance companies appears to be confined to the preservation of the building and furniture, in which they are alone, or rather pecuniarily interested. If a ladder, made so as to be capable of being elongated to reach a window of the uppermost story, were appended to every engine, which might be easily done, without rendering it cumbersome, or scarcely adding to its bulk, many lives might be rescued from one of the most painful deaths to which a person can be subjected.

We would recommend the important matters in the preceding article, to the attention of the *councils* in all the great cities and towns of the United States. In Philadelphia, owing to the facility with which an abundant supply of asbestos can be obtained from an adjoining state, (Delaware) dresses and apparatus, similar to those above described, might be made under the direction, and at the expence of our city councils. The members of these boards will not turn away from any experimental inquiries, which have for their object the preservation both of life and property.

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#### THE INVALID'S ORACLE.\*

THIS oracle for invalids, by Dr. Kitchiner, is like that at Delphi of old, in regard to the contradictory inferences which may be drawn by those who consult it. The principles of hygiene inculcated by Dr. K., are, in the main, correct; but the practices by which he proposes they shall be carried into effect, are, at times, in flagrant contradiction with each other. Thus, in speaking of drink, and particularly of beer, he says, "While we praise the powers of *pure good beer*, we must also enter our protest against the horrid compounds commonly sold, as the worst material a man can drink—and the difficulty of obtaining good beer, ready brewed, and the trouble of brewing is so great, that *happy they who are contented with good toast and water*, as a diluent to *solid food*, and a few glasses of wine, as a finishing *bonne bouche*." This language of the Doctor means, that for health, and the necessary purposes of drink, good toast and water is sufficient; but that to tickle the palate, and as a kind of relish, we may take a few glasses of wine—the which advice we conceive to be not very clear, or precise, for the guidance of an invalid. Elsewhere, he says, that "no man should habitually take wine as [with ?] food, till he is past 30 years of age at least." Now, if a man have dispensed with wine until this time, he will certainly not find his health or morals improved by habitually using it afterwards. Dr. K. does not tell us this, although he eulogises the practice of water drinking in these words:

"Among other innumerable advantages which the water drinker enjoys, remember he saves a considerable sum of money per annum, which the beer

\* "Directions for Invigorating and Prolonging Life; or, the Invalid's Oracle—by Wm. Kitchiner, M. D. Revised and Improved by T. S. Barrett, Licentiate in Medicine and Surgery; &c. J. & J. Harper, New York."



and wine drinker wastes, as much to the detriment of his health, as the diminution of his finances; moreover, nothing deteriorates the sense of taste so much as strong liquors; the water drinker enjoys an exquisite sensibility of palate, and relish for plain food, that a wine drinker has no idea of." Again we are told—"Happy are the young and healthy, who are wise enough to be convinced that water is the best drink, and salt the best sauce."

The author was not one of those happy mortals—and in the very next sentence to the above, he proceeds to tell us of his own practice, respecting the quantity and quality of the wines he drank, and of the temperature of toast and water with which he mixed either his wine, or sometimes his whiskey. It is thus that his book is made up—a jumble of exhortations to temperance, and genteel and agreeable methods of becoming intemperate. In one page, he tells us that plain gruel is one of the best breakfasts and suppers that we can recommend to the rational epicure,—is the most comforting soother of an irritable stomach, and particularly acceptable to it, after a hard day's work of intemperate feasting. Just before this, he gives us a recipe for essence of ginger, alias a brandied tincture of ginger; directions for making soda water follow recipes for stomachic tinctures, and tinctures of cinnamon, which are all of them brandy, flavoured with some bitter or spice; and all specially objectionable. Hot water will advantageously, to our certain knowledge, supply their place. Such recipes ought not to appear in a book on the means of preserving health, written by a professional man. But Dr. Kitchiner cared little for consistency, in his desire to make up an amusing melange—a medley of all dietetic practices.

The duration of his own life (48 years) was not a very flattering commentary on the success of his maxims of regimen.

Some additions have been made to the American edition of this work, by T. S. Barrett, Licentiate in Medicine and Surgery. They are, for the most part, correct. We might take exceptions to some passages in the chapter on Bathing—as where the editor speaks of the tonic effect of the cold bath, and of its being "of the greatest service in all disorders originating in, or connected with, simple weakness and relaxation; that is, in debility unaccompanied with any disease of structure, or positive injury to an important organ." Do not we often hear of persons being too weak to bear the cold bath? Now we never allege that a person is too weak to bear a tonic. The cold bath is in fact a direct sedative, reducing morbid excitement. Hence its use in the hot stage of intermittents—in the burning skin and delirium of typhus—in scarlet fever—in hemorrhages, &c. On the same principle it agrees best with the sanguine and robust—those in whom there is a superfluity of animal heat.

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#### SUDDEN DEATH FROM COLD WATER.

WHILE seldom a summer passes without the occurrence of a number of sudden deaths, in our principal cities, from drinking cold water, it is a remarkable fact, that the lives of very few of our sober and industrious

farmers, in the interior of the country, are destroyed from the same cause; though it is well known that they partake freely of cold well, or spring water; and that too, when, during harvest, their bodies are greatly heated by exercise and exposure to the sun. The reason why they feel so little inconvenience from a practice, which, if followed by the generality of labourers in the city, would be promptly fatal, is readily explained, by the greater amount of health and vigour they possess, in consequence of their temperate and regular lives, their habits of active exercise, and constant exposure to a free and wholesome atmosphere. The cases of sudden death from the use of cold water, which occur during summer, in our cities, will be found almost exclusively confined to those labourers whose habits are decidedly intemperate, or who make use, at least, of a considerable amount daily, of ardent spirits; and who, at the time the water is drunk, are exhausted by fatigue, and the heat of the weather. The injurious effects arising from the use of cold fluids, in such habits, under similar circumstances, are not, however, met with only in the city—the farmer or labourer in the country, the energies of whose constitution have been depressed by the pernicious practice of dram drinking, will equally fall a victim, if, when fatigued by labour, or exhausted by profuse perspiration, he attempt to allay his thirst from the cold spring. The system of the drunkard has not the power of resisting the influence of either heat or cold—hence, in hot weather, it is readily exhausted even by moderate exertion; while it sinks rapidly under the depressing effects of cold, whether acting on the stomach, the great centre of vitality, or upon the exterior surface of the body. It is not to be wondered at, therefore, that when such a person is exposed, at the same time, to the influence of intense heat, during mid-summer, and to the sudden impression of the cold water taken into the stomach, that an immediate cessation of life should be the result.

The use of water of a very low temperature, as that of deep wells, or which has been rendered cold by the application of ice, is by no means to be recommended, even to the perfectly temperate. Its introduction into the stomach is always attended with danger, but especially after exposure to heat, or when the body is labouring, for the time, under a degree of exhaustion, by whatever cause produced. Though it will seldom kill, immediately, those in perfect health, yet it is liable to produce violent cramp, or even inflammation of the stomach. But in avoiding the imprudent use of cold water, there is not the least necessity for giving up entirely nature's beverage, nor of resorting, under any circumstances, for a drink, to distilled or fermented liquors. Water of the temperature of that afforded by our hydrants in the city; or, in the country, water, which, after being drawn, is, for a short time, exposed to the air, may be fearlessly drunk, at all times, by a person in ordinary health. When injury to such does occur from the use of water, it is referrible, in most cases, less to its coldness, than to the eagerness and rapidity with which it is swallowed, and the excessive quantity drank at one time. It is well known to every one, who has tried the experiment, that thirst is most readily and effectually quenched, by the frequent use of very moderate quantities of fluid, slowly swallowed. The habit of suddenly introducing into the stomach a large amount of water, no matter what the temperature may be, is, of itself,



liable to produce, not only uneasy sensations to the individual, but permanent injury to the stomach. The inordinate and uncontrollable thirst, which induces a person to drink immoderately of water, is much less liable, however, to be experienced, during summer, by the habitually temperate, than by the drunkard, or, indeed, by those who make use of intoxicating drinks in any quantity. The sense of thirst may, also, be greatly moderated, first, by the use of succulent fruits, which would appear to be furnished by nature so abundantly in warm climates, for this very purpose. Secondly, by a diet mainly vegetable; and thirdly, by the frequent use of the bath. But the chief means of avoiding injury, from the use of water as a drink, in seasons of intense heat, are, complete and habitual abstinence from intoxicating drinks, and the moderate use of water, the temperature of which is not too much reduced. Water, barely cool, slowly swallowed, will very effectually allay thirst, without producing any injurious consequences. Though, at first, it may be found insipid, or even disagreeable to the palate, a continuance in its use, will, as we know from experience, render it even more agreeable than water of a lower temperature.

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### THE AMERICAN AQUATIC.

WE beg leave, before explaining the origin of the title, and to whom it was applied, to repeat one of the "Hints to Mechanics and Workmen," which we gave in our first volume, p. 351. "Abstain from ardent spirit, cordials, and malt liquors—Let your drink be like that of Franklin, when he was a printer—pure water." This advice of ours, given with a sincere desire to benefit those to whom it was addressed, and with a full knowledge that its adoption would be productive of practically beneficial effects, was carped at by some who could not separate truth from error, nor pernicious from salutary habits. Excusable by their ignorance, we mean not now to censure them; but shall proceed to show on what foundation, and with what propriety, we appealed to the example of the illustrious Franklin.

In the sketch of his life, written by himself, this great man relates, among other matters, respecting his residence in London, at the time in which he was a journeyman printer, the following dietetic particulars:—

"On my entrance I worked at first as a pressman, conceiving that I had need of bodily exercise, to which I had been accustomed in America, where the printers work alternately as compositors and at the press. I drank nothing but water. The other workmen, to the number of about fifty, were great drinkers of beer. I carried occasionally a large form of letters in each hand, up and down stairs, while the rest employed both hands to carry one. They were surprised to see, by this and many other examples, that the *American Aquatic*, as they used to call me, was stronger than those who drank porter. The beer-boy had sufficient employment during the whole day in serving that house alone. My fellow pressman drank every day a pint of beer before breakfast, a pint, with bread and cheese for breakfast, one between breakfast and dinner, one at dinner, one again about six o'clock in the afternoon, and another after he had finished

his day's work. This custom appeared to me abominable; but he had need, he said, of all this beer, in order to acquire strength to work.

"I endeavoured to convince him that the bodily strength furnished by the beer, could only be in proportion to the solid part of the barley dissolved in the water of which the beer was composed; that there was a larger portion of flour in a penny loaf, and that consequently if he ate this loaf, and drank a pint of water with it, he would derive more strength from it than from a pint of beer. This reasoning, however, did not prevent him from drinking his accustomed quantity of beer, and paying every Saturday night a score of four or five shillings a week for this cursed beverage; an expense from which I was wholly exempt. Thus do these poor devils continue all their lives in a state of voluntary wretchedness and poverty."

"My example prevailed with several of them to renounce their abominable practice of bread and cheese with beer; and they procured, like me, from a neighbouring house, a good basin of warm gruel, in which was a small slice of butter, with toasted bread and nutmeg. This was a much better breakfast, which did not cost more than a pint of beer, namely, three half-pence, and at the same time preserved the head clearer. Those who continued to gorge themselves with beer, often lost their credit with the publican, from neglecting to pay their score. They had then recourse to me, to become security for them; *their light*, as they used to call it, *being out*. I attended at the pay-table every Saturday evening, to take up the little sum which I had made myself answerable for; and which sometimes amounted to nearly thirty shillings a week."

Franklin always had a cool head—he was ready for every emergency; he acquired a reputation, as philosopher and statesman, which has given his name currency over the whole civilized world. Surely the example of such a man is more worthy of imitation, than that of the various classes of boozy songsters—convivial jokers—pretenders to social enjoyment at the expense of head and heart—canters of liberality—servile imitators of the vices of genius, and admirers of the degradation of their species, which they qualify with the specious epithets of civilization, refinement, taste and the like.

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#### SOAP.

It is a very common opinion that soap injures the skin, and we accordingly find that they who are the most interested in the preservation of personal beauty, reject the use of it entirely in bathing and washing. While we do not believe that it can with propriety be dispensed with, yet we are well aware that, in the economy of a fine complexion and delicate skin, much depends upon the quality of the soap which is made use of. The ordinary brown and yellow kinds are altogether unfitted for cleansing the skin, as they invariably irritate it, and when frequently used, most generally cause it to become rough, chapped, or covered with painful and unsightly pimples. These effects arise as well from the strength of these soaps as from the yellow resin which enters so largely into their composition. Most, if not all, of the coloured and variegated soaps, prepared expressly for the toilet, are equally objectionable, in consequence of the action on the skin of the colouring matter, which is most commonly some metallic salt. From the occasional use, however, of pure white soap, particularly that manufactured solely



from soda and olive oil, which is entirely without smell, hard and brittle, the fracture presenting a pearly and granulated or crystalline appearance, not the least injury to the skin need be apprehended; while it will be found to cleanse it more effectually from all impurities than any of the substitutes for soap which females, in particular, are too much in the habit of resorting to; many of which have a decidedly prejudicial effect. Pure white soap ought, therefore, to be invariably used in ablutions of the face and hands, or of the surface generally. But it may be asked, What necessity is there for the use of any kind of soap in washing? We reply, that personal cleanliness cannot be effectually secured without it. A few remarks will render this evident to every one. In addition to the perspiration which is thrown out by the skin, a portion of which always remains upon this surface, it is constantly lubricated by an oily fluid. It is this that occasions, after bathing, the water, with which it does not unite, to collect in minute drops upon the body, and which gives to the skin of those in whom it is furnished in large quantities, an habitual greasy and dirty appearance; while of those in whom it is deficient, the skin has a harsh, dry, and scaly aspect. This oily exudation greases the linen when it is worn for too long a time—catches the dust floating in the air, and causes it to adhere to the skin, and likewise retains in contact with our bodies, a portion of the excrementitious matter, which it is the office of the skin to discharge from the system. The removal of this deposit, which is constantly accumulating, is absolutely necessary, as well for personal comfort as for the preservation of health. Now the oily matter referred to, with the foreign substances accidentally combined with it, is not readily or completely soluble in simple water; it cannot, therefore, be effectually removed without the occasional use of soap, with which it combines without difficulty.

The frequency with which it is necessary to wash with soap will depend, in a great measure, upon the occupation and exposure of individuals. If these be such as do not subject them to an atmosphere loaded with dust; or to the frequent contact of such substances as have a tendency to soil the skin, washing the face, hands, and arms, once a day, with soap and water, will be sufficient, particularly if the water be warm or tepid, and its application be followed by brisk friction with a somewhat coarse towel. But mechanics, and they who, from any cause, are peculiarly liable to have deposited upon their skin, dust, dirt, or any foreign matters, will find that washing several times a day, especially before each meal, and previously to retiring to bed, in addition to a frequent use of the bath, will be demanded, as well for the preservation of the skin as of their health generally. Upon the labouring classes the importance of frequent ablutions cannot be too strongly urged—cleanliness of the person in its strictest sense is too often practised by them in a very imperfect manner. Repeated washing of the face, hands, arms and feet, though all important, is not sufficient. The entire surface of the body requires equal attention; and it would be well if measures were adopted to afford to every labourer and mechanic the time and means for the daily use of the bath in summer, and its not unfrequent use in winter.

HUMBUG.

THIS is a plain, and not very elegant term, but it is an expressive one; and, at any rate, it is suited to the class of persons on whose tricks and impositions we propose offering a few brief comments. The reader will readily anticipate us, when we say, that we have to deal on the occasion with quacks and quackeries.

First of the humbugs, on a large scale, is "Swaim's Panacea," both as respects its origin, and the kind of evidence adduced in support of its reputed virtues.

The medicine known under this title, is claimed to be the invention of Mr. Swaim, with just as much truth as if he were said to have invented the steam engine, or Godfrey's quadrant. If he invented it, or made up, at his own unaided suggestions, this compound ycleped panacea, we may as well give him credit for having invented the sarsaparilla, and the sugar, and the other articles used to form it: that is, the compound syrup of sarsaparilla. Some allege that his syrup, supposing it free from mercurial poisons, must be better than that made by apothecaries—but why, we are at a loss to conceive, unless we admit, that men educated and trained up, as apothecaries generally are, to mix and compound medicines, after known and approved prescriptions, should be less competent to the discharge of their duty than a person who takes it up at random, in ignorance, and as a matter of speculation.

Again, Swaim's panacea is alleged by himself and his agents, to be so safe and mild a medicine that it may be taken with impunity by an infant at the breast. But we have well attested cases, in no small number, of its salivating violently. Dr. Gibson, of the University of Pennsylvania, among others, positively affirms this fact. Professor Hare, also of the University, has detected mercury in the panacea; so have several other chemists in New York and elsewhere. Professor Hare, so celebrated for his skill in analysis, has also lately detected arsenic in a bottle of the panacea. And this is the harmless medicine! This is what even infants may take with impunity! Now the public is still to consent to be humbugged, and to believe that all this evidence, from so many different quarters, is to go for nothing—and why? Just because those interested in keeping up the imposition, say, we must agree to be imposed upon.

But "all the panacea made does not contain metallic or poisonous ingredients?" Certainly it does not. We may even suppose that it is, for the most part, the sarsaparilla syrup. Here again is another beautiful sample of humbug. A man, ignorant of chemistry, of the functions of the body in health, and of their changes in disease, would persuade us that the chance allotment to purchasers, of those bottles of his panacea which contain mercury, &c., is better for the public, than that a physician should add to the syrup, prepared under his own inspection, a mercurial salt, with a view to its operation on the particular case and stage of disease, which he has under treatment at the time.

The system of certificates in favour of the panacea, is another choice speci-



men of humbug. The evidence which met the eyes of some of the Professors who certified in its favour, was about as strong and conclusive as that which should be alleged in favour of buttermilk curing the gout, or a red ribband round the neck curing the falling sickness. But their good nature prevailed over the clearest principles of logic, ethics, and medicine. They repented, after a time, of their precipitancy, and gave in to the Medical Society, counter statements, which we published in the first volume of this journal. Their first certificates are, however, still set forth, in bold relief, by Mr. Swaim, with the effect of keeping up the system of humbug, and showing them off in any thing but an enviable point of view.

We need not be surprised, if the successful operation of this system by one individual, should encourage others to imitate him. Among the more recent humbugs of the class now under consideration, are the pretensions set forth in favour of a mixture called "*Patronus Magnus*." It is said to be a sovereign cure for colic, rheumatism, and pleurisy, &c. &c.—A composition consisting, among other things, of camphor and red pepper, to cure pleurisy! Do these advertising worthies know that colic itself exhibits great varieties in its intensity and cause, and demands a correspondingly diversified treatment? Mere flatulent colic may be relieved often by any warm drink or condiment; but bilious and inflammatory colic would be as certainly aggravated by heating remedies, including this same pepper—a single dose of which would, in cases, jeopardise the life of the patient. And then to give such a thing to cure pleurisy! A physician who should give a strong infusion of cayenne pepper to cure the pain of pleurisy, would be liable to an action for damages against him by the surviving friends of his patient. But we presume there is a broad conventional patent, alias humbug, by which the monstrous absurdities of medical volunteers and Cossacks are to be screened from public scrutiny and censure. It may, however, be very naturally doubted whether this privilege should extend to apothecaries, who know the composition and general effects of these vile nostrums. We pray them to reflect a little on this matter. They must not expect that physicians shall tolerate their connivance with quackery.

Next, on the list of humbugs, may be mentioned, *Certain Cures* for the summer complaints of children—as if any one medicine, or combination of medicines, should cure a disease, for the removal of which the nicest attention is required to be paid to the quality and quantity of the food of the little sufferer, the temperature and purity of the air which it ought to breathe, the amount and texture of its clothing, regularity and suitable temperature of baths, &c. These, and sundry other modifying circumstances, such as teething, and weaning, are all to be disregarded—all these are matters of no moment, if the child takes a bottle or two of the certain cure! Would it not answer the purposes of these benevolent advertising quacks, if the parent of the child were to buy their medicine, and then—throw it away? This would certainly be a safer course for the little patient.

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THE first number of the "*Monthly American Journal of Geology and Natural Sciences*," conducted by G. W. Featherstonhaugh, Esq., containing 50 pages, with two lithographic prints, was issued on the first of the present month. Terms, \$3 50 per annum.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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RECREATION, amusement, health, are words of course at this season: with some, while telling of their intended trip to Brandywine, or Bedford, or Saratoga, or to the Warm and Hot Springs of Virginia, or to the sea shore, or to the Lakes; with others, while expressing their regret that pressing professional or business engagements keep them at home; and with a third party who console themselves for their stationary condition by the amusing sketches of places and characters, with which they are entertained in the epistolary communications of their travelling friends. Greeting each and all of these parties, we invite their attention to a few remarks which are nearly as applicable to those who are chasing after health abroad, as to those who are running away from it by their fretting and fooling at home.

Two of the chief means by which Hygiea dispenses her benefits to those of her votaries who visit mineral springs and watering places generally, are, bathing, and drinking the waters of the famed fount. The benefits from the first, or bathing, are mainly referrible to ablution and the effects depending on the temperature of the bath, rather than to any mineral impregnation in the water. Of course, the citizen, doomed to keep the limits, can as well enjoy the bath, as he who climbs the Alleghany, or immerses himself in the water of the Atlantic Ocean. What are called medicinal baths, may, indeed, from the influence of faith, produce wonderful results, in the same manner as miracles have been wrought, in periods of superstition, at fountains which have been hallowed by some patron saint. Their natural efficacy was improved by their supernatural reputation. They were



really salutary, because they were supposed to be sacred. It was the imputed holiness of the well which gave it in a great measure its healing quality.

The priests of paganism knew how to turn natural gifts and phenomena to account, in favour of superstition, when they erected temples near or over a mineral or thermal spring, and made the invalids who came to invoke the assistance of their favourite god, undergo a regular course of bathing. An arrangement of this kind is still evident in the ruins of the temple of Jupiter Serapis, near Naples. The warm sulphurous water of an adjoining spring is diverted into basins, in which the sick and infirm, and, on occasions, we may presume, the priests themselves and the attendants of the temple, bathed.

The necessity of cutaneous abstersion to comfort and health, seems to have been, and still to be, more generally admitted by the half civilized people of northern Europe and of Asia, than by those who boast largely of their refinement and knowledge, such as the Anglo-Saxons and Anglo-Americans. Even they who visit the places where bathing is readily performed, are too indolent to adopt the practice, and they carry home with them the dust and perspirable matter accumulated on their skin during the journey. What a commentary this upon their search after health! One would imagine that from their conduct they entertained a medical theory similar to that of a tribe inhabiting the Great Desert in Africa, and who are thus noticed by a modern traveller: "No people have more aversion to water than the Tuaricks generally have. Even in performing their necessary purifications, which require that a man should wash in a particular way before his prayers, they avoid water and make use of sand. Many attempts were made by us to discover the reason why they kept themselves in such a dirty state; but to all our inquiries we obtained the same answer, 'God never intended that man should injure his health if he could avoid it; water having been given to man to drink and cook with; it does not agree with the skin of a Tuarick, who always falls sick after much washing.' It were most earnestly to be wished that an approximation to habits of this kind should doom the offender to a residence in the Great Desert, as the proper associate of his fellow savages."

If a person who is obliged to stay at home during the summer, should regularly take a warm bath at from 92° to 96° twice a week, about an hour before dinner, and rub his skin with a coarse towel or sponge dipped in salt and water every morning on rising, he will, as far as regards bathing, have little cause to envy his more fortunate travelling friend for the advantages which this latter may be presumed to enjoy at some famous mineral spring. Nor need this tarry-at-home person despair of deriving benefit from drinking every morning early, and at noon, a tumbler

full of the water from his own spring or adjoining river, with the addition thereto of a saline substance, such as a few grains of common salt, or a tea-spoonful of Epsom with a few grains of magnesia. Should the water have previously contained earthy matters, rendering it unpalatable, or disagreeing with the stomach; or should it offend and lie heavy on the stomach in consequence of its coldness, it should be boiled, and then drunk of a temperature either of the atmosphere, or tepid or warm, as personal experience has ascertained to be most salutary; still adding, however, the ingredients above mentioned. We should, for ourselves, have great faith in the pure water itself, without any addition, the more especially if all spirituous and fermented liquors were to be abstained from at the same time. Let our staid citizen put himself on this course of bathing and drinking *mineral* water, as above, for six weeks or two months, keep good hours, take a walk in a public square or in the precincts of the city in the morning, and in the evening before the dew begins to fall, and we will venture to assure him that he will be able to advantageously compare notes, as to the state of his health and spirits, with very many of his friends, when they shall have returned from their trip to the springs or the sea shore.

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#### CONCENTRATED LIQUOR OF MILK.

M. BRACONNOT, a French chemist, informs us, that he has discovered the means of preserving milk for any length of time, and with an improvement in its flavour. His object was to separate a salt (the acetate of potass) and a peculiar extractive matter from the milk, so as to retain the caseous portion, and butter, on which its taste and properties more peculiarly depend. M. Bracconnot proceeded to perform his experiment in the following manner: he took two pints and a half of milk, and exposed it to a heat of about 113 degrees of Fahrenheit; to this he added, at different times, diluted hydrochloric (muriatic) acid, or spirit of sea salt, as it is sometimes called, which produced a separation of the butyraceous and caseous parts from the serous portion, or the whey. With the kind of curd thus obtained he mixed about seventy-five grains, or a dram and a quarter, of the crystallized sub-carbonate of soda, in the form of powder, which, after a time, by the aid of mild heat, was completely dissolved. The solution had about the same degree of acidity, tested chemically, as new milk, and furnished about half a pint of a kind of cream, or rather cheese cake, which may be made extremely useful in domestic economy, in the preparation of a great many dishes, both various and delicate in flavour.



If to this cream, or cheese cake, water be added, equal in quantity to that of the whey at first separated from it, and a little sugar, we shall have a perfectly homogenous liquor, like milk, but of a much more agreeable flavour.

An excellent syrup of milk may be obtained by heating the cream, prepared as above, with its weight of sugar; diluted with a sufficiency of water, it forms a white opaque liquor, precisely like sugared milk, but of a very superior flavour, and which would be a wholesome food for invalids and convalescents. It might, if necessary, be flavoured with some mild and pleasant aromatic.

This syrup of milk, somewhat reduced by exposing it to a mild heat while it is incessantly stirred, and care being taken not to carry the evaporation too far, for fear of butter being formed, was converted into a soft confection, or preserve, which, left for upwards of a year in a jar imperfectly closed, was preserved without undergoing the slightest change.

Dissolved in boiling water, this confection, when added to coffee, gave it a much better flavour than would have been obtained by the freshest and richest milk.

The advantages of this discovery must at once appear evident to our readers. In sea voyages it will be found peculiarly valuable, and many an invalid and epicure, while sipping his tea or coffee, well supplied with the syrup of milk, will utter a grateful exclamation for M. Braconnot.

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#### THE VARIETIES OF BREAD.\*

*Wheaten Bread.*—Of wheaten bread, enough perhaps has been said, as the phenomena which it presents furnish the materials of the description already given. It is this which may be regarded as bread *par excellence*; since, by its whiteness, lightness, and perfect adaptation to the demands of the human stomach, it surpasses all others. Wheat forms the *corn* of the greatest proportion of the inhabitants of Europe; and in this country, wherever it can be cultivated, it constitutes the favourite grain. Even where it refuses itself to the soil, it is obtained by commerce, to the comparative neglect of the indigenous grains; and there is little doubt, that, were we compelled to obtain our wheat, as we do the fragrant herb which constitutes our evening repast, from beyond the ocean, they would still be, as they now are, inseparable companions. But without entering more fully into the praises of this valuable esculent, we will advert to some varieties in its fabrication which have exerted considerable influence on its aspect and its qualities. The principal of

\* From the Boston Medical and Surgical Journal—with slight alterations.—No. 14. Vol. IV.

these depends on the state of the flour, as separated or not, by the process of bolting, from the bran or fragments of the investing membrane. The usual division of bread, founded on this circumstance, is into white, wheaten, and household. In the white bread, the bran is entirely removed; in wheaten bread, there is a mixture of the flour and the finer bran;\* and that which is termed household, includes the whole substance of the grain. It is to this last substance that the term 'dyspepsy-bread' has been applied; in fact, the bran thus united with the bread produces a medicinal influence, which, in some states of the system, is highly salutary. This bread, however, contains much less nutrition within the same volume, than that of the sifted flour, and it has been even concluded, from experiment, that the bran lessens the nutritive power of the wheat with which it is combined; so that a pound of bread without bran, is said to nourish more than a pound and a quarter where the bran remains.

*Bread of Maize, or Indian Bread.*—The process of preparing this does not materially differ from that of fabricating bread from wheat flour; and as the details are probably known as well to most of our readers as to ourselves, we shall not minutely describe them. Maize, however, is seldom employed alone in the manufacture of bread. In consequence of the want of gluten, the article thus produced is clammy and compact; deficient in lightness, and not easily digested. It has also the inconvenience of moulding sooner than white bread, at the same temperature, and under similar circumstances.

A more grateful variety of this article is obtained by adding to maize a certain proportion of wheat flour. In this case, it is said that the dough should be made with the flour, and allowed to ferment in part before the meal is added.† This bread, which we commonly call flour and Indian, is of a light yellow colour, and porous, with a crust somewhat less brittle than that of flour bread. It retains its moisture, under similar circumstances, for a longer time than the last article, and, in common with it, is more digestible on the second day than the first. Under both these forms, maize serves for the aliment of a numerous population, both here and in Europe. In persons accustomed to the use of flour bread, the sudden adoption of this is accompanied with unpleasant effects, on account of the increased stimulus it affords to the coats of the alimentary canal; which, in many circumstances, is very salutary. To persons accustomed to its use, it is simply nutritious, and is fully adequate to perform its share in contributing to vigour and longevity. In a memoir lately read to the French Academy, the author undertook to show that maize was more conducive to health than any other grain; and as a proof of this proposition, the fact was adduced, that in one of the departments in which this grain was most abundantly and universally employed, the inhabitants were remarkable for health and vigour.

\* This bread is more wholesome for general use than the former.

† The best mode of making this kind of Indian bread, is first to form the Indian meal into mush in the usual manner; this, when cold, is to be kneaded with the wheat flour, adding a small quantity of water, and the requisite proportion of yeast and salt, and then allowed to rise, and baked as other bread.



*Rye Bread.*—Rye differs in its composition from wheat flour, in being more abundant in extractive matter, in containing less starch, and being nearly destitute of gluten. The sensible qualities of its farina, when fine ground and bolted, are to be soft to the touch, of a yellowish white colour, and an odour resembling that of the violet, which is one standard of its goodness. When employed alone, it requires the addition of a considerable proportion of salt, not so much to improve its flavour as to give to it the necessary viscosity, without which it would be unfit to be subjected to the process of making bread. Some other precautions are also used in baking it, as that of applying heat suddenly at first, and then allowing the process to go on more moderately. When duly prepared, it is savoury and nourishing, but less so than wheat or Indian: in the north of Europe, it forms the ordinary diet of almost all classes. With us, rye is generally employed in the manufacture of bread as an auxiliary to maize; and the compound furnished, though less attractive in appearance than those hitherto mentioned, has an agreeable sweet taste, and, under the name of brown bread, is extensively used in town and country. But unless very judiciously prepared, it is heavy and clammy, and should be used with moderation by those accustomed to a different diet.

Another combination of rye which has been found to yield a very useful product, is with the flour of wheat, in proportion of two parts of the former to two or three of the latter. In this, as in all the combinations into which flour enters, the latter is best employed to make the leaven; and the rye, moistened with water, is worked in after the fermentation has commenced. This kind of bread is described as very savoury and nutritious, and holds the next rank to that which is made of wheat and maize. In common with the article last mentioned, it has the property of keeping several days without losing its lightness, which renders it peculiarly advantageous for the use of families in the country, who cannot procure daily supplies from a baker, and to whom frequent bakings would be inconvenient and troublesome.

*Barley Bread.*—Barley, though abounding in starch more than any other grain, if we except wheat, is not well fitted for the production of bread. Fermentation is readily produced, but the result is a compound sour to the taste, and so compact as scarcely to deserve the name. Notwithstanding these repulsive qualities, barley bread has, in all ages, been made subservient to the nourishment of man. It answers, however, much better, when this grain is employed, to combine it with others better adapted to this process. By taking equal parts of wheat, rye, and barley, forming a dough of the first, and adding the two other farinas when fermentation has commenced, a bread may be obtained of sufficiently good quality, and withal more economical; under most circumstances, than that afforded by the two first, either separate or combined. In this country, however, barley, when used as an article of diet, is principally employed in decoction, in the form of gruel.

*Oaten Bread.*—Oatmeal, though very useful in other forms as an article of diet, offers but very limited facilities for the composition of bread. When mixed with water, the compound produced is dense and viscid, and these qualities are little improved by the process of fermentation. There is also a

nauseous bitter taste developed by this substance during the process of baking, which no modification of the process employed has been found capable of removing.

Notwithstanding these unpleasant qualities, oaten bread has at times been employed, and has been found to yield a nourishing, though not very palatable article of food. The hardy farmers and peasantry of Ireland and Scotland, use oaten bread largely, and many hundred thousand persons in those countries have no other nutriment but oatmeal and potatoes.

Where rye or barley can be procured, the use of oatmeal for bread is neither economical nor useful; it is more properly employed as a gruel, in which form it is often a useful substitute for more solid nutriment.

*Buckwheat Bread.*—The farina of this grain requires as much labour to be converted into bread as that of barley. The leaven employed must be fresh, and in considerable quantity, and the paste very thoroughly kneaded. The baking must also be continued for a longer time than in barley bread; the paste is more clammy, and acquires with more difficulty a proper consistence. After all precautions are taken, however, this kind of bread is of bad quality; the day after baking, it dries and crumbles so as to be unfit for use. It affords comparatively speaking, but little nourishment.

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#### DISEASED AND DECAYED TEETH—CAUSES.

It unfortunately often happens that before the regular period of decline in the organs of the animal economy, the teeth begin to decay, and greatly deteriorate, in consequence, the functions of digestion and nutrition. Hufeland enumerates firm and sound teeth among the signs of long life. "For good digestion, *good teeth*, says he, are extremely necessary; and one, therefore, may consider them among the essential properties requisite for long life, and in two points of view. First, good and strong teeth are always a sign of a sound, strong constitution, and good juices. Those who lose their teeth early, have, in a certain measure, taken possession of the other world with a part of their bodies. Secondly, the teeth are a great help to digestion, and consequently to restoration."

The chief causes of decayed teeth are, 1st, inherited infirmity; 2d, depraved digestion; 3d, sudden atmospherical vicissitudes, causing rheumatic affections in general, by which the teeth suffer; 4th, scorbutic habit, kept up by cold and moisture, and imperfect food.

In reference to the first cause, Mr. Bell, an authoritative writer on the subject, tells us that hereditary predisposition is among the most common and remarkable of the remoter causes of decay or mortification, or, as surgeons call it, gangrene of the teeth. "It often happens," says Mr. B. "that this tendency exists in either the whole or great part of a family of children, where one of the parents had been similarly affected; and this is true to so great an extent, that I have very commonly seen the same tooth, and even the same part of a tooth, affected in several individuals of the family, and



about the same age. In other instances, where there are many children, amongst whom there exists a distinct division into two portions, some resembling the father, and others the mother, in features and constitution, I have observed a corresponding difference in the teeth, both as it regards their form and texture, and their tendency to decay."

Under the head of depraved digestion, we may class those troublesome, and often dangerous, infantile complaints of the stomach and bowels, during the formation of the permanent teeth; for it must be remembered, that these are formed before the first set come away. Not only the diseases, but the remedies employed for their cure, may exert a most injurious influence over the future constitution of the teeth. Among these is mercury in immoderate doses; and it is too often prodigally administered in early infancy: nor is the evil confined to this first period of life; adult subjects suffer from the same cause. To the profuse administration of this remedy in tropical diseases, many attribute the injury which a residence in hot climates inflicts on the teeth. We often see children with very bad teeth, which were never of the full size and whiteness, who are very fond of all kinds of sweetmeats and cakes; and whose teeth are said, by indulgence in these articles, to be readily decayed; hence the belief that sugar spoils the teeth. Neither sugar nor its combination with other matters for food, or as condiment, directly affects or injures the teeth; but by being swallowed in excessive quantity, either after a full meal or at different hours of the day, these things enfeeble the stomach, bring on indigestion, and in this way affect the teeth secondarily.

Many young persons, thin, and with bad complexions, are fond of a diet almost exclusively of animal food. These have often weak digestion, bad breath and bad teeth; all of which will be aggravated by a continuance of such a diet: a light and nutritious vegetable and milk one should therefore be substituted. Such a change is the more necessary if the gums be spongy and soft, and readily bleed on pressure or rubbing them. They who live on the simplest fare have usually the finest teeth, and preserve them for the longest time. Whenever persons are continually exposed to cold or rain and damp air, without being able to use sufficient exercise, or take wholesome food in adequate quantity, we cannot hope that they shall escape indigestion, and imperfect growth of the organs generally, including the teeth, which one after another become subject to decay. No remedies directed especially to the teeth are of any avail in their cases. The only resource of any moment is change of climate and of locality; and if this be impossible, to at least protect the skin by warm clothing, and to strengthen it by bathing and frictions. A change in the diet is also indispensably necessary.

In districts of country where the morbid causes above mentioned act, as in low situations near the sea coast, the inhabitants are all more or less sufferers from bad and decayed teeth, with swollen and spongy gums, which may in such circumstances be regarded as among the symptoms of scurvy.

Any sudden and considerable change of temperature of the parts, whether the effect of exposure to a cold atmosphere, or of taking very hot or very cold

substances into the mouth may become an exciting cause of inflammation of the teeth, and thus lead to their decay. Thus drinking very hot fluids on the one hand, and on the other taking ice without the precaution of preventing it from lying in contact with the teeth, are fertile sources of disease in these organs.

The connexion between diseased gums, indicated by swelling, sponginess, less adherence to the neck of the teeth, and readiness to bleed on pressure—and diseased teeth, or disease of the bony case (border of the jaw bone) in which they are implanted, is so close, that it is difficult to tell which is the cause of the other. Of one thing, however, we may be well assured, that whenever the gums are affected in the manner described, or deviate in any way from their usual appearance and sensibilities, the teeth are in danger, and therefore no time is to be lost in adopting the necessary means of relief.

A few words on the matter called tartar, formed on the teeth, will close our remarks for the present. It is a calcareous deposit, believed to be formed by the saliva, and hence called salivary calculus. At first it is soft, friable, and readily crumbled under the fingers, but gradually, and as it were, by a kind of slow crystallization, acquires almost a rocky hardness. Its usual colour is a dull whitish yellow, or buff; though in some cases it is dark brown or black, and in others has a greenish hue. With the exception of gangrene, or mortification, there is no kind of injury to which the teeth are exposed, so commonly and so extensively destructive as this concretion or tartar. As it is generally first of all deposited at the necks of the teeth, and especially underneath the free edge of the gum, its first effect is to excite more or less irritation in that structure, producing increased redness and sensibility, with sponginess and the separation of its edge from the necks of the teeth. As the accumulation increases, its effects keep pace with it; the gum becomes exceedingly painful, so as to render the ordinary operation of brushing the teeth almost impracticable; and thus, *by inducing a neglect of the common means of preventing its accumulation, it becomes the unavoidable cause of its continued increase.* Let the lazy youth of both sexes take this hint in time, and not think it too much trouble to regularly brush their teeth at least once a day—early in the morning after rising. Destruction of the gum and bony bed of the teeth by absorption is the next consequence, which gradually goes on until the teeth, losing their support, become loosened, and at length fall out.

Tartar is formed on the teeth of all persons, and will accumulate if constant attention be not paid to the proper means for its removal. In those of sound health and temperate habits it is an easy matter to prevent its accumulation by a little care in removing it immediately after its first deposition.

The effects of decayed teeth, and the means of prevention, will form the subject of remarks in our subsequent numbers.



*A Comparative View of the Diet-Tables of the different Hospitals of Great Britain and Ireland.*

HOSPITALS.	ORDINARY DIET.	LOW DIET.
NOTTINGHAM.	<p><i>Breakfast</i>.—A pint of milk porridge for the men, and a pint of tea, with half oz. butter, for the women, every morning. For the men, 16 oz. of bread; for the women 14 oz.; for all under 12 years of age, 12 oz. per day.</p> <p><i>Dinner</i>.—(1, 5*)—8 oz. of roasted or stewed meat, and 12 oz. of vegetables, a pint and a half of beer to each man, and a pint to each woman.—(2, 4, 6)—A pint of rice milk, or 12 oz. of rice or flour pudding, with sauce, and 6 oz. of vegetables.—(3, 7)—A pint of broth, 4 oz. of boiled meat, and 12 oz. of vegetables.</p> <p><i>Supper</i>.—A pint of tea and half oz. of butter, for the women; one pint of broth or milk porridge, for the men; and 2 oz. of cheese, or 1 oz. of butter, when milk cannot conveniently be served out.</p> <p>FULL DIET.—Is formed from the ordinary diet, at the discretion of the physicians and surgeons.</p>	<p><i>Breakfast</i>.—The same as ordinary diet, excepting Monday and Friday, when a pint of gruel is substituted.</p> <p><i>Dinner</i>.—Sunday, Tuesday, Wednesday, Thursday, and Saturday, a pint of rice milk, lumpy or bread pudding. Monday and Friday, baked rice, or bread puddings with vegetables.</p> <p><i>Supper</i>.—A pint of milk pottage, or 2 oz. of cheese, a pint of milk, with 2 pints of water for common beverage, bread at discretion. The beer to be of the strength of 13 gallons to the bushel of malt.</p>
LIVERPOOL.	<p><i>Breakfast</i>.—A pint of milk porridge, breaded, every morning.</p> <p><i>Dinner</i>.—(1, 5, 7)—Boiled beef and vegetables.—(2)—Rice milk and bread.—(3)—Stewed beef and potatoes.—(4)—Pease soup and bread.—(6)—Ale, gruel, and bread.</p> <p><i>Supper</i>.—A pint of broth and bread on Sunday and Thursday. A pint of milk and bread on the other days.</p> <p>FULL DIET.—The same as the ordinary diet.</p>	<p>Consists throughout the day of milk porridge, common batter, or rice pudding.</p> <p>The Ale and beer are bought.</p>
NORWICH.	<p><i>Breakfast</i>.—Sunday, Tuesday, Thursday, and Saturday, two oz. of cheese, and one oz. of butter; Monday, Wednesday, and Friday, milk porridge or gruel, bread and beer sufficient for the day, without waste.</p> <p><i>Dinner</i>.—(1, 3, 5, 7)—6 oz. of meat, with vegetables.—(2, 4, 6)—12 oz. of baked flour pudding, with half oz. butter, or rice milk, or pudding.</p> <p><i>Supper</i>.—Broth on Sunday, Tuesday, and Thursday; one oz. of butter, or two oz. cheese on the other days.</p> <p>FULL DIET.—Is formed at discretion.</p>	<p>Is formed at discretion.</p> <p>The beer is bought,—neither ale nor porter is allowed.</p>
SHEFFIELD.	<p><i>Breakfast</i>.—A pint of milk porridge, or milk or ale, or onion gruel, every morning.</p> <p><i>Dinner</i>.—(1, 5)—Meat and vegetables, from 4 to 8 oz.—(2, 6)—Broth and pudding.—(3, 7)—Meat pie.—(4)—Pudding with cheese.</p> <p><i>Supper</i>.—3 oz. of cheese, or 2 oz. of butter, on Sundays and Fridays,—as breakfast on the other days.</p> <p>FULL DIET.—Dinner, 8 oz. of meat every day. Supper, the same as ordinary diet, excepting Sunday and Friday, when 3 oz. of cheese is substituted, or 2 oz. of butter; ale and porter at discretion.</p>	<p><i>Breakfast</i>.—A pint of weak tea or water gruel, with dry toast or biscuit.</p> <p><i>Dinner</i>.—Six ounces of hasty pudding or panada.</p> <p><i>Supper</i>.—The same as breakfast: strength of the ale 1 quarter of malt to 90 gals. of ale; of the beer, 1 sack of malt to 70 gals. of beer.</p>

\* The figures in parenthesis denote the days of the week.

HOSPITALS.	ORDINARY DIET.	LOW DIET.
LEEDS.	<p><i>Breakfast</i>.—Every day a pint of milk porridge, bread as much as is wished for, provided there be no waste.</p> <p><i>Dinner</i>.—(1) 6 oz. of beef or mutton, 8 oz. of roots, and 4 oz. of bread. The quantity of beer is regulated according to the age of the patient. —(2) One pint of soup, with bread.</p> <p>—(3) One pint of broth, 8 oz. roots, and 4 oz. beef or mutton. —(4) Bread sufficient, 4 oz. of beef or cheese, 1½ oz. butter. —(5) Mutton pie. —(6) Baked pudding.</p> <p>—(7) One pint of broth, 4 oz. of beef or mutton, 8 oz. of roots.</p> <p><i>Supper</i>.—A pint of milk porridge every evening excepting Monday and Friday, when 3 oz. of cheese, or 1½ oz. of butter, and half pint of beer is served out.</p> <p>FULL DIET.—Is formed at discretion.</p>	<p><i>Breakfast</i>.—The same as ordinary diet.</p> <p><i>Dinner</i>.—Pudding broth, or milk, with broth. No beer is allowed.</p> <p><i>Supper</i>.—</p> <p>The strength of the beer is 5½ gals. from every stricke of malt; wine, brandy, and bottled porter, are also ordered in unlimited quantities.</p>
NORTHAMPTON.	<p><i>Breakfast</i>.—Milk porridge and broth every morning; 14 oz. bread daily.</p> <p><i>Dinner</i>.—(1, 5) 6 oz. of meat, with vegetables, one pint of beer daily. —(2, 3, 6, 7) 4 oz. of meat with vegetables. —(4) Boiled rice, or half a calf's foot, or 2 oz. of meat, if preferred.</p> <p><i>Supper</i>.—No supper on Sunday, Tuesday, and Thursday; milk porridge on Monday and Friday; 2 oz. of cheese, or 1 of butter, on Wednesday and Saturday.</p>	<p><i>Breakfast</i>.—The same as the ordinary diet each morning.</p> <p><i>Dinner</i>.—Sunday and Thursday 4 oz. of meat, with vegetables; Monday, Tuesday, Friday, and Saturday, 2 oz. of meat; Wednesday, boiled rice.</p> <p><i>Supper</i>.—Sunday, Tuesday, and Thursday, no suppers; Monday and Friday, milk porridge; Wednesday and Saturday, 2 oz. of cheese, or 1 oz. of butter.</p>
WORCESTER.	<p>FULL DIET.—Is formed from the ordinary diet.</p> <p><i>Breakfast</i>.—Sunday, Tuesday, Wednesday, Friday, and Saturday, a pint of milk porridge; Thursday and Monday, a pint of broth; 18 oz. of bread daily.</p> <p><i>Dinner</i>.—(1, 3, 5) 4 oz. of meat, baked with rice or potatoes. —(2, 6) 8 oz. of baked rice pudding. —(4) 12 oz. of baked bread or rice pudding. —(7) Meat soup, with rice or barley.</p> <p><i>Supper</i>.—A pint of milk porridge daily.</p> <p>FULL DIET.—Breakfast the same as the ordinary diet. Dinner, 6 oz. of meat, instead of 4 oz.</p>	<p><i>Breakfast</i>.—Milk porridge or gruel.</p> <p><i>Dinner</i>.—Rice milk, milk porridge, panada, bread, or rice pudding, varied according to circumstances.</p> <p>The small beer is brewed with 4 bushels of malt to the hogs-head; the ale is double the above strength.</p> <p>oz.; half a pint of beer.</p>
BRISTOL.	<p><i>Breakfast</i>.—On Sunday, Tuesday, Thursday, and Saturday, milk porridge; Monday, Wednesday, and Friday, meat broth; 12 oz. of bread on meat days; 14 oz. on the other days.</p> <p><i>Dinner</i>.—(1, 3, 5) 3lb. of meat, with vegetables; two pints of beer daily. —(2, 4, 6, 7) A pint of gruel or pap.</p> <p><i>Supper</i>.—A wine pint of gruel of meal broth, on Sunday; 2 oz. of cheese for the men, ½ oz. of butter for the women, on Monday, Wednesday, Friday, and Saturday.</p>	<p><i>Breakfast</i>.—A wine quart of milk porridge or milk.</p> <p><i>Dinner</i>.—A wine quart of weak broth.</p> <p><i>Supper</i>.—The same as breakfast, 14 oz. of bread, and barley water for common drink.</p> <p>20 bushels of malt, 15 lbs. of hops, to 14 gals. of strong ale; 21 bushels of malt, and 12lbs. of hops, to 360 gals. of ale; 11 bushels of malt, 7lbs. of hops, to 360 gals. of small beer.</p>
GLOUCESTER.	<p>FULL DIET.—The patients have meat every day.</p> <p><i>Breakfast</i>.—A pint of milk porridge or rice gruel, with 3 oz. of bread every morning.</p> <p><i>Dinner</i>.—(1, 3, 5, 7) 4 oz. of meat, 4 oz. of vegetables, 6 oz. of bread, half a pint of beer, one pint of broth, with 2 oz. of bread —(2, 6) A pint of rice milk, 6 oz. of bread, one pint of beer. —(4) 12 oz. of rice pudding, 6 oz. of bread, one pint of beer.</p> <p><i>Supper</i>.—1 oz. of bread, one pint of beer, one oz. of cheese, on Sunday; the same, but without the cheese, on Tuesday, Wednesday, Thursday, and Saturday. 6 oz. of bread, and one pint of beer on Monday and Friday.</p> <p>FULL DIET.—At discretion.</p>	<p><i>Breakfast</i>.—Milk porridge or rice gruel.</p> <p><i>Dinner</i>.—2 oz. of meat, 4 oz. of bread, 4 oz. of vegetables, and ½ pint of beer, excepting Monday and Wednesday, when no bread is allowed.</p> <p><i>Supper</i>.—Same as breakfast; on Wednesday an ounce of cheese is ordered.</p> <p>Ale, 8 bush. of malt, 6 lbs. of hops, to 55 gals. of small beer</p>



HOSPITALS.	ORDINARY DIET.	LOW DIET.
SALOP.	<p><i>Breakfast</i>.—Milk porridge every morning; 14 oz. of bread daily.</p> <p><i>Dinner</i>.—(1, 3, 5)—A pint of broth, 8 oz. of meat, <math>\frac{1}{2}</math> lb. of vegetables, one pint of beer.—(2)—Rice pudding, a pint of beer.—(4)—A pint of soup or flour-meat, with bread; 14 oz. of rice pudding.—(6)—8 oz. of hashed meat, <math>\frac{1}{2}</math> lb. of vegetables, one pint of beer.—(7)—One pint of drink-meat, with a proper quantity of bread.</p> <p><i>Supper</i>.—A pint of good broth on Saturday, Tuesday, and Thursday; a pint of milk porridge on Monday; 2 ounces of cheese, and half a pint of beer on Wednesday; a pint of milk on Friday; Saturday as Wednesday. FULL DIET.—At discretion.</p>	<p><i>Breakfast</i>.—At discretion.</p> <p>About 7 gals. of ale are brewed from a bushel of malt; small beer from 18 to 20 gals.; sugar and treacle are occasionally used with malt for the latter.</p>
MANCHESTER.	<p><i>Breakfast</i>.—A pint of milk, or drink pottage.</p> <p><i>Dinner</i>.—(1, 3, 5)—8 oz. of boiled mutton, beef, or veal, with broth, pudding, and roots.—(2, 4, 6, 7)—12 oz. rice or flour pudding, with roots.</p> <p><i>Supper</i>.—As the breakfast, with the addition of an ounce of butter, or three oz. of cheese occasionally. FULL DIET.—At discretion.</p>	<p>At discretion.</p>
NEWCASTLE-UPON-TYNE.	<p><i>Breakfast</i>.—Sunday, Tuesday, Friday, and Saturday, from 1 to 1<math>\frac{1}{2}</math> pint of milk porridge, or one pint of hasty-pudding with milk; Monday and Wednesday, from 1 to 1<math>\frac{1}{2}</math> pint of rice gruel, or rice milk.</p> <p><i>Dinner</i>.—(1, 3)—One pint of broth, with 8 oz. of boiled meat.—(2, 6)—Twelve ounces of rice or bread pudding.—(4)—4 oz. of boiled meat, with 8 oz. flour pudding.—(5)—6 oz. of baked meat, with potatoes or vegetables.—(7)—4 oz. boiled meat, with a pint of broth.</p> <p><i>Supper</i>.—A pint of broth and vegetables, or a pint of milk porridge, or hasty pudding, or gruel. FULL DIET.—At discretion.</p>	<p>At discretion.</p>
BIRMINGHAM.	<p><i>Breakfast</i>.—Milk porridge with bread cut into it, every morning daily; allowance of bread besides, <math>\frac{3}{4}</math> lb.</p> <p><i>Dinner</i>.—(Daily)—8 oz. of meat, with vegetables, and a pint of beer.</p> <p><i>Supper</i>.—A pint of broth every day.</p> <p>FULL DIET.—Breakfast and dinner the same as the ordinary diet, <math>\frac{1}{2}</math> a pint of beer, or <math>\frac{1}{2}</math> pint of ale. Supper, ale, and 2 oz. of cheese, with the addition of <math>\frac{1}{4}</math> lb. of bread.</p>	<p><i>Breakfast</i>.—Tea night and morning, mutton broth, pudding, and barley tea.</p> <p>20 bushels of malt to the hogshead of ale; <math>\frac{1}{4}</math> bushels of malt to the hogshead of beer.</p> <p>Supper, ale, and 2 oz. of cheese, with the addition</p>
BIRMINGHAM, Revised 1819.	<p><i>Breakfast</i>.—To each man 1<math>\frac{1}{2}</math> pint of milk pottage, with 4 oz. of bread added to it. To each woman or child, one pint of milk pottage, without bread. To each patient 2 oz. bread daily.</p> <p><i>Dinner</i>.—(1, 3, 5)—To each man 8 oz. of baked or boiled meat; to each woman or child, 6 oz. To each patient, 6 oz. of vegetables, and one pint of beer daily.—(2)—To each man, a quart of rice or barley broth made with a variety of vegetables; to each woman or child, 1<math>\frac{1}{2}</math> pint.—(4)—12 oz. of boiled rice or bread pudding.—(6)—4 oz. of boiled or baked meat, a pint of rice or barley broth, made with a variety of vegetables.—(7)—6 oz. of baked rice or bread pudding, or a pint of rice or barley broth, made with a variety of vegetables.</p> <p><i>Supper</i>.—A pint of broth, milk pottage, or gruel.</p> <p>FULL DIET.—Breakfast the same as in ordinary diet. Dinner 6 oz. boiled or baked meat, six ounces of vegetables, six ounces baked rice or bread pudding. Supper the same as ordinary diet.</p>	<p><i>Breakfast</i>.—The same as ordinary diet.</p> <p><i>Dinner</i>.—A pint of broth or rice milk, 6 oz. of baked rice or bread pudding, to each patient every day.</p> <p><i>Supper</i>.—The same as ordinary diet.</p>

HOSPITALS.	ORDINARY DIET.	LOW DIET.
EDINEURGH.	<p><i>Breakfast</i>.—One mutchin of porridge, three gills of milk or beer; or <math>5\frac{1}{2}</math> oz. of fine bread, milk or beer.</p> <p><i>Dinner</i>.—(1, 4)—1 choppin of broth, 8 oz. of butcher's meat boiled in the broth, or beef-steak; <math>5\frac{1}{2}</math> oz. of bread.—(2, 5, 7)—A choppin of broth made of beef and bones, barley, groats, potatoes, and vegetables; <math>5\frac{1}{2}</math> oz. of bread.—(3, 6)—Potato soup, with beef and veal, or bones; bread as above.</p> <p><i>Supper</i>.—As the breakfast each day.</p> <p>FULL DIET.—At discretion.</p>	At discretion.
GLASGOW.	<p><i>Breakfast</i>.—Milk porridge, quantity not limited, with half a mutchin of sweet milk, or one mutchin of buttermilk or beer.</p> <p><i>Dinner</i>.—(1)—Broth made of barley, vegetables, and the dripping of the meat roasted during the week, with a quarter loaf to a man, and half to a woman.—(2, 4)—Beef boiled—8 ounces to the men, and 6 ounces to the women; a quarter loaf to a man, and half to a woman, or vegetables.—(3, 6)—Broth, made with beef, barley, and vegetables; a quarter loaf to men, and half to women.—(5)—Potato-soup, with cow heads, bones, &amp;c.—(7)—6 oz. of cheese to men, 4 oz. to women; bread as above.</p> <p><i>Supper</i>.—As the breakfast each day.</p> <p>FULL DIET.—At discretion.</p>	At discretion.
GLASGOW LUNATIC ASYLUM.	<p><i>Breakfast</i>.—Porridge from 7 oz. oatmeal, one wine pint milk.</p> <p><i>Dinner</i>.—6 oz. of beef, 2 oz. of barley, 20 oz. of potatoes. Varied as directed.</p> <p><i>Supper</i>.—One-eighth of a loaf of bread, one wine pint milk.</p> <p>N. B.—In this Asylum, as well as at Edinburgh, insane lodgers are received for weekly payment; and their dietary, tea, ale, wine, &amp;c. varied.</p>	Is regulated, in some measure, according to their former modes of life and ability to pay, with reference to their state of health.
DUBLIN HOUSE OF INDUSTRY.	<p><i>Breakfast</i>.—One quart of stirabout, one-third quart of new milk</p> <p><i>Dinner</i>.—(1, 2, 3, 4, 5)—one quart of soup; three pounds of potatoes.—(6, 7)—3 lbs. of potatoes, and 1 pint of buttermilk.</p> <p><i>Supper</i>.—Six ounces brown bread, with half a pint of beer, or a quart of gruel.</p>	One pint of flummery <i>per diem</i> , one quart new milk, and one quart of buttermilk for whey.
5 HOSPITALS of House of Industry.	<p><i>Per diem</i>, sixteen ounces of white bread, one quart of new milk, and one quart buttermilk for whey.</p> <p>FULL DIET.—2 oz. of bread <i>per diem</i>, one quart of broth, one quart of new milk.</p>	Daily, half pound bread, two quarts new milk, and one quart of buttermilk.
STEPHEN'S HOSPITAL.	<p><i>Breakfast</i>.—Half a pound of bread, one pint of milk.</p> <p><i>Dinner</i>.—(1, 2, 3, 5, 7)—1 quart soup, <math>\frac{1}{4}</math> lb. of bread, or 2 lbs. potatoes. One pint milk or beer.—(4, 6)—12 oz. of bread, 1 quart sweetened gruel.</p>	<i>Breakfast</i> .—Tea. <i>Dinner</i> .— $\frac{1}{4}$ lb. bread made into panada or pudding.
ROYAL HOSPITAL, Phoenix Park.	<p><i>Breakfast</i>.—One pint oatmeal or rice gruel.</p> <p><i>Dinner</i>.—Half a pound meat, <math>\frac{3}{4}</math> lb. bread. One pound potatoes.</p> <p><i>Supper</i>.—One pint oatmeal or rice gruel.</p> <p>FULL DIET.—<math>\frac{3}{4}</math> lb. meat, 1 lb. bread, <math>\frac{1}{8}</math> lb. potatoes, one quart beer.</p>	
RICHMOND HOSPITAL.	<p><i>Breakfast</i>.—One quart stirabout, one pint new milk.</p> <p><i>Dinner</i>.—Bread, 8 oz.; soup, one quart.</p> <p><i>Supper</i>.—Bread, four ounces, new milk, one pint.</p> <p>FULL DIET.—Breakfast, bread, 8 oz.; new milk one pint.—Dinner, bread 8 oz.; mutton or beef, 8 oz.; new milk one pint.</p>	<i>Breakfast</i> .—Flummery, one pint; new milk, one pint. <i>Supper</i> .—Half a pound of bread, one pint of milk.



HOSPITALS.	ORDINARY DIET.	LOW DIET.
RICHMOND LUNATIC ASYLUM.	<i>Breakfast</i> .—A quart stirabout, made of 7 oz. oatmeal, a pint of new milk. <i>Dinner</i> .—(1, 3, 5)—12 oz. beef, raw, supposed to produce, when boiled, $\frac{1}{2}$ lb., 2 lbs. potatoes, and a pint of small beer.—(2, 4)—A quart of soup or broth, with vegetables; 3 lbs. of potatoes.—(6, 7)—3 lbs. potatoes, a pint new milk. <i>Supper</i> .— $\frac{1}{2}$ lb. bread, and a pint of small beer.	The medical attendants are empowered to make any alteration or substitution in the diet which individual cases shall appear to require.
BELFAST HOSPITAL.	<i>Breakfast</i> .—One pint stirabout, one pint new milk. <i>Dinner</i> .—Half a pound of bread, one pint new milk. <i>Supper</i> .—One pint flummery, one pint new milk FULL DIET.— <i>Breakfast</i> , one quart stirabout, one pint new milk.— <i>Dinner</i> , 2 lbs. potatoes, one pint new milk.	<i>Per diem</i> .— $\frac{1}{4}$ lb. bread, one quart gruel, 3 pints new milk, half a pint flummery. Barleywater at occasions.
BELFAST LUNATIC ASYLUM.	<i>Breakfast</i> .—One quart stirabout, one quart new milk. <i>Dinner</i> .—(1, 3, 5)—3 lbs. potatoes, one pint soup.—(2, 4, 6, 7)—3 lbs. potatoes, and one pint new milk. <i>Supper</i> .—Eight ounces bread, or a pint flummery, one third of a quart new milk. FULL DIET.— $\frac{1}{2}$ lb. beef three days in the week.	<i>Breakfast</i> .—As ordered. <i>Dinner</i> .—As directed.
CORK FEVER HOSPITAL.	<i>Breakfast</i> .—One half quarter loaf for every four, and one pint new milk each. Under 12 years, half a quarter loaf for every 8. <i>Dinner</i> .—(1, 3, 5)—1 lb. beef and two of potatoes. Under 12 years, $\frac{1}{2}$ lb. of beef, and one pound potatoes.—(2, 4, 6, 7)—Potatoes and milk. <i>Supper</i> .—One pint of milk and one of stirabout, for adults; half do. for children.	<i>Breakfast</i> .— $\frac{1}{4}$ lb. bread, with milk and water sweetened. <i>Dinner</i> .—Gruel, broth, wine, and porter, as ordered by the physicians.
FOUNDLING HOSPITAL.	<i>Breakfast</i> .—4 oz. meal in stirabout, and half a pint new milk for each child. <i>Dinner</i> .—On week days, 21 lbs. of potatoes to eight children, and one pint milk each. On Sunday, $\frac{1}{2}$ lb. meat each; broth and vegetables allowed.	
HOUSE OF INDUSTRY.	<i>Breakfast</i> .—6 oz. oatmeal in stirabout, one pint boiling milk. <i>Dinner</i> .—On week days, 2 $\frac{1}{2}$ lbs. of potatoes, and a quart of vegetable porridge. On Sunday, 4 beef heads boiled in the porridge.	
MENDICITY ASYLUM.	<i>Breakfast</i> .—6 oz. meal in stirabout, one pint boiling milk. <i>Dinner</i> .—On week days, 2 $\frac{1}{2}$ lbs. of potatoes, and a quart of vegetable porridge. On Sunday, 4 beef heads boiled in the porridge.	
LUNATIC ASYLUM.	<i>Breakfast</i> .—8 oz. oatmeal in stirabout, one imperial pint boiling milk. <i>Dinner</i> .—(1, 3, 5)—Three pounds potatoes, and a quart broth.—(2, 4, 6, 7)—Three pounds potatoes, and $\frac{1}{2}$ pint boiling milk.	
LIMERICK HOUSE OF INDUSTRY.	<i>Breakfast</i> .—7 oz. oatmeal, one pint new milk for adults; 4 oz. meal in stirabout, and half a milk for children. <i>Dinner</i> .—One stone of potatoes for six adults, or seven children; one pint milk to the former, and half a pint to the latter. Meat occasionally on Sundays. FULL DIET.—Nourishment to the sick, as the physicians may direct, tea, mutton broth, fowl, wine, spirits, &c. for patients when ordered by the physician. Other diet, as physicians direct.	
COUNTY INFIRMARY.	<i>Breakfast</i> .—A quart of stirabout, and a dobbin of new milk. <i>Dinner</i> .—(1, 5)—4 lbs. potatoes, one quart soup, $\frac{1}{4}$ lb. boiled beef.—(2, 3, 4, 6, 7)—Four pounds potatoes, and one pint new milk.	

HOSPITALS.	ORDINARY DIET.	LOW DIET.
LUNATIC ASYLUM.	<i>Breakfast</i> .—Six to seven oz. cuttings in stirabout, one pint new milk. <i>Dinner</i> .—(1, 3, 5)—For those who work, 6 oz. to 8 oz. beef or mutton, with vegetables and potatoes—the broth and potatoes for the others.—(2, 4, 6, 7)—4 lbs. potatoes, and a pint new milk. <i>Supper</i> .—Six ounces wheaten bread, one pint new milk. FULL DIET.—Bread with milk—gruel and broth at discretion.	<i>Supper</i> .—One pint of gruel.
FEVER HOSPITAL.	<i>Breakfast</i> .—4 oz. bread, one pint milk. <i>Dinner</i> .—Four oz. bread, one pint gruel. <i>Supper</i> .—Four ounces bread, one pint milk. FULL DIET.—Meat, 12 oz. bread, 16 oz. potatoes, 8 oz. oatmeal, 3 oz. barley, $\frac{3}{4}$ oz. sugar, 1 oz., salt, beer 1 quart.	<i>Breakfast</i> .—4 oz. bread, $\frac{1}{2}$ pint milk.
MILITARY HOSPITALS.	Daily—8 oz. meat, 12 oz. bread, 16 oz. potatoes, 3 oz. oatmeal, barley, salt, &c., 1 oz. sugar, 2 oz. new milk for tea. <i>Breakfast</i> .—2d. worth, or 12 oz. bread, and one pint of milk. <i>Dinner</i> .—4 $\frac{1}{2}$ oz. of cuttings, made into gruel, and half a pint of new milk for each person. <i>Supper</i> .—The same food and quantity as for dinner; besides every eight persons get as drink, meal tea in the course of the day—8 oz. cuttings and one pint new milk made into meal tea for every eight persons; besides wines, broths, &c. &c. when directed by the physicians. No diet is allowed to be given from their families.	Daily—4 oz. meat, 8 oz. bread, 8 oz. potatoes, 1 $\frac{1}{2}$ oz. oatmeal; sugar and milk for tea.
LYING-IN-HOSPITAL.	<i>Breakfast</i> .—8 oz. cuttings made into stirabout, with one pint new milk for each person. When bread is given, which is seldom, (say at Assizes time,) each person gets, in place of the stirabout, $\frac{1}{2}$ lb. of bread, or 3d. loaf. <i>Dinner</i> .—4 lbs. boiled potatoes, with 1 pint sour milk to each person.	
COUNTY GAOL.		

In connection with the chapters on FOOD and DRINK, contained in this work, the above TABLE OF DIETARY was collected and arranged, at considerable trouble and expense, by the Author. It is designed to show the particular regimen selected for the sick, and peculiar to each district. This will greatly aid Committees in forming Diet Tables, both in point of Health and Economy, for any Charitable Institutions. To his estimable friend, Dr. Duncan, of Edinburgh, and other professors, the Author is obliged for the kind facilities afforded him in furnishing documents for this tabular view of aliment for the indigent and afflicted. "Est domus apta satis, est hic cibus utilis ægris."

J. MURRAY, M.D.

In laying the above valuable tables of Dr. Murray before our readers, we do not mean to recommend them as examples in all cases to be followed; but as furnishing information not only to physicians in hospitals and private practice, but also to invalids, which may be turned to good account.

In return for these tables we would solicit physicians and superintendents of public institutions generally to furnish us with those of the diet which they prescribe and direct.



## NATURAL SCIENCE.

It has been well remarked, that one feels inexpressible relief, after witnessing the distressing scenes in every day life, and the petty cares and vexations to which man subjects man, to contemplate the harmonies of creation, and to study the revolutions of the planetary system, and the structure and formation of the earth which we inhabit. The mind is elevated by such subjects; self-love is gratified by the discoveries made in the progress of our inquiries; and we feel in communion, as it were, through his works, with the great first Cause, the creative intelligence who gave methodical arrangement and harmonious movement to the whole. Frequent and attentive observation of the phenomena of external nature, begets an habitual calmness of disposition, eminently favourable to health and happiness, and induces a caution in drawing inferences from few and imperfect data, by which true philosophy is sure to gain. Sensuality, in its obnoxious meaning, finds no incentives in the study of nature; yet all the senses in more immediate relation with intellect, are fully and pleasurably occupied. We rarely meet with men whose wants are more moderate and ambition less worldly than naturalists; enthusiasm they have, but it takes a salutary and specific direction, and its indulgence claims only their own personal privation—no encroachment on the comfort of others. The devotee to natural science in this his life

“————— exempt from public haunt,  
Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in every thing.”

To him the deep ravine and narrow defile are records of history; they speak of revolutions in the earth's surface, chronicling, themselves, their own change. The forest, the copse, the particoloured moss, have in his eyes charms beyond their mere picturesque disposition and various hues; he connects, in his mind, their growth with the quality of the soil, and the very age of the still lower rocky foundation; he notes their contrast with the vegetable forms and productions of other climates and remoter lands, and finds in scenes which would seem cold and spiritless to others, materials for abundant reflection and comparison; objects of genuine poetry and eloquence. In this point of view alone, to say nothing of their numerous applications to the useful arts, geology, mineralogy, zoology, and botany have claims on the attention of every individual who is desirous of making the expansion of his mind and the elevation of his feelings contribute to the preservation, and be in a measure commensurate with the vigour, of his health.

We have been led into this train of thought by looking over the first number of the “*Monthly American Journal of Geology and Natural Science*,” the contents of which we find to be varied and instructive. We could not have expected it to be otherwise, knowing the established reputation of its editor, and the zeal with which he may expect to be aided in his progress by numerous distinguished naturalists, both here and in various parts of the United States.

*Just Published, By Henry H. Porter, Literary Rooms, 121 Chesnut street, and by Judah Dobson, 108 Chesnut street.*

ORNITHOLOGICAL BIOGRAPHY; or an account of the habits of the Birds of the United States of America—accompanied by descriptions of the objects represented in the work, entitled “THE BIRDS OF AMERICA,” and interspersed with delineations of American Scenery and Manners. BY JOHN JAMES AUDUBAN. F. R. SS. L. & E. &c.

THE  
**JOURNAL OF HEALTH.**

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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It has occurred to us, that it will be an acceptable course to our readers if we enumerate, in regular succession, the chief causes which the experience of the world has shown to be instrumental in prolonging life; and afterwards to exhibit the contrasted causes which tend to shorten life and bring on disease. Each cause will form, in the order of enumeration, the subject of a brief and practical disquisition, in which we shall endeavour to set forth, in a suitable manner, its intrinsic and relative importance, and the means of giving it more energy when it is favourable to the prolongation of life, and of obviating or mitigating its operation, when it is adverse to this purpose. On some of these subjects, we shall be induced to dilate with more fulness than on others, for two obvious reasons; first, on account of their practical and available nature—and secondly, because they have not yet engaged much of our attention. Many subjects have been already discussed with considerable detail, and with no little variety of illustration and corroborating facts. It will be sufficient, therefore, to refer to such of our former numbers as contain our views on these topics, when they shall come before us in the regular course of enumeration of causes. The advantages of this proposed plan, to our readers, will be, to enable them to hold in their memories the grand or capital points connected with the preservation of health and long life, and thus to prevent their attention being unduly absorbed on one or two, to the exclusion of others, often of equal importance. We shall also have it in our power, by adherence to this plan, to continue, in consecutive series, an exposition of our sentiments and experience, and not allow ourselves to be crowded out, as



we often are, by the great number of other matters—always instructive and intrinsically valuable, it is true, but which in future must be postponed rather than we should be interrupted in our main course of practical hygienic instruction. Occasionally it will happen that explanations of a collateral nature will be required in our brief disquisition of causes, healthy and morbid. These will be found either in former numbers of the Journal, or in another article in the same number in which we are treating of the force and operation of the cause.

To illustrate our meaning, let us suppose that, among the means of prolonging life, we have to treat of the first and exceedingly important one, "Good Physical Descent." We immediately lay down the axiom, that physical, and moral, and mental peculiarities are transmitted from parent to child. To avoid repetitions, and illustrate in part this position, we refer our readers to the articles in our first volume, headed "*Inherited Peculiarities*," "*Longevity*," "*Hereditary Peculiarities*," to those in the present volume entitled, "*Causes of Longevity*," "*Robert Burns*." We then proceed in continuation of the subject to state, that it is by this law of inheritance that the different species of animals are preserved with all their peculiarities of form, and colour, and habits.

In the vegetable kingdom, the operation of this principle is evinced in a remarkable manner in the effects of the process of grafting and inoculating. In the latter, we find that a single bud, or germ, as it were, inserted into the bark of another tree, and receiving juices and nutriment from it, still retains, when expanded into a branch, the peculiarities of the leaves, flowers, fruit, and gum or resin that distinguished the parent stem from which it had been taken. So it is with the young being of our own species; it has in itself at birth, those distinctive characters announcing its parentage, and by which it receives, in a modified manner, and converts to its own purposes of growth, the various alimentary articles and air presented to it. Much of size and passive strength will depend upon the quantity and quality of food; much of agility and endurance of fatigue will be the result of suitable exercise; a large stock of ideas will come with education. But the aptitude to be impressed by foreign stimuli, as well for nourishment and strength as for giving rise to the phenomena of sensation and intellect, will depend on primary conformation—stamina inherited from parents.

The direct application of this axiom of inherited corporeal and mental aptitudes, and predisposition to particular modes of action and thought, is seen in the great liability of some over others, to *consumption*, *scrofula*, *insanity*, *gout*, and *diseases of the heart*, together with a large tribe of morbid states of less violence and immediate danger.

These few observations on "Good Physical Descent" are to be

regarded as incidental, and intended to explain our future course as regards one series of subjects. To show the connexion between these, it will be sufficient to mention the next condition or means for "Prolonging Life," viz. "Prudent physical Education." According to our success in this second means, will depend very much the force and permanency of the first, and our ability to abide by the third condition, an "Active and Laborious Youth," and our success in obtaining the fourth, a "Happy Married State." It is thus we shall proceed step by step in the elucidation of the grand problem which interests us all; but at the same time without any material interference with our customary variety of topics, and fulness of illustration.

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#### INFIRMITIES OF THE SENSES.

WE have received, at different times, letters and notes from our readers, requesting to be informed of the best means of obviating the effects of weak vision and imperfect hearing; the advantages and disadvantages of wearing glasses; how far these last are proper in very early life, &c. &c. Some of these requests have been anticipated in former numbers of this Journal; others we have only been prevented from answering by the press of matters on our table, and the implied necessity of making an early disposal of them.

In addition to these obstacles, there is another of some moment, viz. the difficulty in making ourselves fully understood without a preliminary notice of the structure and functions of the sense, the disorders of which it is desired to prevent.

A few remarks of a general nature, will not, however, we presume, be unacceptable on this subject. The senses of sight, hearing, smell, and taste are in close connexion with the brain, by means of the nerves of their respective organs—the eye, ear, nose, and tongue; and hence the influence reciprocally exerted by the brain on the senses, and by these latter on the former. Whatever disturbs the faculties of the mind, the material instrument of which is the brain, will affect more or less the integrity of the senses, the material organs of which are the expansions of nerves, the other extremities of which are blended with the brain, at its lower part or basis. On this account, strange noises, humming and buzzing sounds in the ear, or sudden obtuseness of smell, is sometimes an evidence of weakness of particular portions of the brain, which may show itself after a short time, in a more decided manner, in apoplexy or insanity. Protracted wakefulness, by exhausting the mind and enfeebling the brain, weakens also the senses. Inflammation of the brain, in acute disease, is sometimes followed by deafness, sometimes by defective vision and squinting. This



last is a symptom of peculiarly bad augury in dropsy of the brain; though when it accompanies convulsions from teething, or worms, or unripe fruit, it is often not of such fatal import.

There is another series of functions with which the senses are in close relationship, and that is the digestive. In this case, the disturbance of the stomach and adjoining parts is still, however, transmitted through the medium of the brain; this latter receiving, by the nerves which connect it with the stomach, the diseased impression, and transmitting it by their nerves to the senses. Hence the vision is often less perfect, and hearing less acute, after the stomach has been gorged with much food and distilled or fermented liquors. In diseased states of this organ, slow inflammation and other forms of indigestion, the morbid sensation is transmitted, by the route already designated, to the senses; and the poor invalid complains that his sight is failing, and that he is become hard of hearing. In all these cases the brain is still, as the first recipient of circulation, more or less affected; and hence the difficulty of applying the mind to any one subject; and also irregularities of disposition, caprice, &c. all attributed, but wrongfully, to the irritation produced by weak eyes, &c.—whereas, in truth, the disorder of the senses is an effect of irritated brain, as this again is of disturbed digestion.

We can infer, from the preceding explanation, what little chance the glutton and the drunkard have of recovering the lost delicacy and strength of their senses, as of sight and hearing. The same remark applies to sensualists of every kind. Both the brain and senses suffer from all such indulgences.

The state of the skin exercises, also, a marked influence over the external senses; as we see in the disorder of the latter coming on after suppressed perspiration, and only removed by the restoration of this discharge.

Suppression of habitual discharges in either sex, even though the consequence of disease, often cause weakness of vision and inflamed eyes.

These remarks will serve as useful hints, and probably may help to put many a person in the way of curing himself of infirmities which are often only aggravated by the use of substances directly applied to the part itself, as eye-waters, sternutatories, &c. For useful and practical hints on external causes of *defective vision*, we would refer the reader to an article on the subject in this number.

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#### RESORTS FOR INVALIDS.

IN joining my predecessors to recommend journeying for the purposes of health, remarks an esteemed writer on hygiene, I ought not to omit, that the design is often frustrated by injudicious

arrangement at our places of resort for invalids. The amusements are such, that the ladies might almost as well have continued to frequent the routs and assemblies of their own residence, and the gentlemen their stores and counting-houses.

It should be kept constantly in mind, by all those who at this season of the year leave the city in pursuit of health, that their object is little likely to be obtained by mere change of air or place. If precisely the same course of life, or even a more injurious one, be pursued in the country, or at some fashionable watering place, as in the city—if the appetite be still indulged to excess—the greater part of the day be spent in sedentary amusements—the night in fashionable assemblies—and the morning in sleep, it would have been better, perhaps, so far as health is concerned, had the individual remained in the city, where he would have had fewer incentives to violate the rules of temperance. Let all, therefore, who seek the country for the purpose of recruiting their exhausted frames, or of regaining health, shun every place where crowds are accumulated, and where the time can only be spent in the glitter, parade, and enervating pursuits of fashionable life. If a prolonged journey be not advisable, let them seek some rural retreat where, in conjunction with a pure air and pleasing prospects, they can enjoy all the advantages of healthful exercise and rational conversation. Could there be a paradise for loungers, observes the writer already alluded to, Beau Nash\* might perhaps have laid it out. But neither he nor his imitators in our day, could be expected to have talents to arrange the accommodations and pursuits of the invalid, or to plan a course of amusements adapted to the preservation of health.

We cannot allow this opportunity to escape us of directing the attention of the inhabitants of this city and the adjoining towns to the Brandywine Springs, near Wilmington. The access is easy; the accommodations, in every respect, of a very superior kind; and for pure air and varied scenery few spots can present equal charms with the fine and spacious piazza of Mr. Page. It affords, in its unusual length, space of itself for a fine promenade, protected from the sun or shower. A matter of no small moment to the comfort of the citizen in quest of recreation, and the invalid searching for health, is good lodging. In this respect, there is every thing which can be desired in the bed-rooms and new mattresses of this fine establishment. In these remarks, we speak advisedly, and on the very best medical authority, as regards the healthfulness and pure air at the Springs, and on no less corresponding good authority in what regards the comfort and taste displayed in all the internal arrangements.

\* A celebrated master of ceremonies at Bath.



## HEALTH AND LAUGHTER.

THERE is a good story, says a late amusing writer, of a man, who dismisses all the common notions of respect from his mind; and in lieu of prostrating himself before wealth or rank, bows with the utmost humility before his superiors in *health*. He turns his back upon a paralytic duke, but bends his periwig to the dust before a peasant or artificer who has cheeks as ruddy as the morning, or sinews that compete with Hercules! And this is, after all, not so absurd. For, if we are to worship men only because they have the greatest power of enjoyment in their reach; it matters little to us from what source it be derived—from an overgrown fortune or a gigantic form; from the three per cent consols or a rosy face; from a good constitution or a lordly name! It is, perhaps, partly on this account, (from the idea that the movers of laughter must also be the persons who enjoy it the most,) that we entertain such respect for the sons of Momus. Our *gratitude*, however, depends of course upon another cause,—the pleasure which they yield and have for many a year yielded to ourselves. What! shall we forget Hogarth, and Gillray, and Bunbury, and Cruikshank? (we mean Cruikshank the illustrious, *GEORGE*—the first of that name—not Robert.)—Do we owe nothing to the *Marriage à la Mode*? to the *Harlot's Progress*? the *Rake's Progress*?—to *Gin Lane*? to *Morning, Noon, and Night*? to the *March to Finchley*? Shall we wipe out Gillray and his political jokes from our memory? Bunbury and his caricatures, (*Pistol eating his leeks, &c.*)? Shall we—but we *cannot* if we would, for he stares at us from every window—shall we discard from our recollection the inimitable *George Cruikshank*, who has so often and in so many ways moved our muscles into mirth? We cannot be so base or so thankless to Nature—to roaring, ranting, laughing, riotous Nature—as to forget these things, or grow solemn and supercilious without strong occasion.

Elsewhere, we are very properly told that laughter is a healthy exercise. It shakes the system, disperses the morbid humours, extinguishes envy, annihilates the spleen, puts the blue devils to flight, and spreads summer and sunshine, and cordiality, wherever it appears. To “laugh and grow *wise*,” to “laugh and grow *fat*,” are little more than synonymes. To all, therefore, who do not wish to remain in ignorance,—to all who do not wish they were “a little thinner,” we recommend a loud, a hearty, a continuous roar. Democritus, the laughing philosopher (*γελαστικός*) was one of the wisest of men. He lived laughing for a hundred years, and then died unlamenting. What misanthrope or megrim of modern times can do as much? Are all the grim affectations of *Childe Harolde* worth an ounce of laughter? Not a grain! They do good to no one. They are “entertainment” neither “for man nor beast.” They make us lean, stupid, ungrateful. Shakspeare was the merriest of men; and he was the wisest. He laughed when he held the gallant's horses at the playhouse door, and saw them so “trimly dressed,” and “perfumed like milliners.” He laughed with Falstaff, (“old Jack Falstaff!”) with Mercutio, with Biron, with Beatrice, with Rosalind, with Benedict. He laughed at Pistol's swaggering, at the red nose of Bardolph, at the gabble of Justice Shallow, at Slender, and Glendower, and Malvolio; at Froth, and Francis, and Bottom, and Wart, and Mouldy, and a hundred others. Nay, doubtless, he laughed also when he had finished *Lear*,—(that mighty tragedy, to which alone there is no rival in letters,) and thought—and *knew* that he had achieved a thing, of which past ages could afford no parallel, and which future times must struggle in vain to excel.

Great men and wise men have loved laughter. The vain, the ignorant, and the uncivilized alone have dreaded or despised it. Let us imitate the wise where we may. Let our Christmas laugh echo till Valentine's day; our laugh of Saint Valentine till the first of April; our April humour till May day, and our May merriment till Midsummer. And so let us go on,

from holiday to holiday, philosophers in laughter at least, till, at the expiration of our century, we die the death of old Democritus, cheerful, hopeful, and contented, surrounded by many a friend, but without an enemy; and remembered principally because we have never, either in life or death, given pain for a moment to any one that lived!

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#### CLEAN CELLARS.

THE damp and foul air, and the vegetable and other substances in a state of corruption, which are not unfrequently allowed to accumulate in the cellars and vaults attached to dwelling houses, may become, at the present season of the year, a very fruitful, though unsuspected, source of disease. The attention of every housekeeper should, therefore, be particularly directed to the condition of his cellar, and precautions should at once be taken to free it from every species of filth or corruptible matter. It is in vain to expect that all the advantages resulting from domestic cleanliness shall be realized when the dirt, carefully expelled from the parlours and sitting rooms, is permitted to take undisturbed possession of the less frequented parts of our dwellings. To preserve health, the process of purification must visit every apartment from the garret to the cellar. The latter, in particular, should be swept daily, and the dirt thus collected immediately removed. The windows should be so constructed as to allow of a free draught of air passing through the whole extent of the cellar, besides which, to insure perfect ventilation and dryness, the door should be kept open several hours every day, excepting in damp or wet weather. Whitewashing with lime the walls of the apartment, is an excellent means of purification, and should, on that account, be performed at least once every spring and summer. If the cellar contain provisions or other articles liable to decomposition, the use, during warm weather, of the chloride of lime, or of soda, either in solution or powder, sprinkled over the floor, will prevent the production of any deleterious effluvia.

Cellars into which water is liable to penetrate, demand very particular care. For if it be allowed to remain, or cannot be got rid of, in summer, it soon becomes offensive, precisely in the same manner as the bilge water of a ship, and emits a gaseous poison, by which disease and death may be spread over a whole neighbourhood. No trouble or expense should therefore be spared to prevent the entrance of the water into the cellar, or to drain it off by means of sinks penetrating to a stratum of gravel. Until this can be effected, the free use of the chloride of lime, or of soda, will completely obviate any unpleasant or injurious exhalations from being produced, even during the hottest weather.—See our first volume, article "*Purifying and Disinfecting Agents*," p. 359–60.



## DEFECTIVE VISION.

ACCORDING to Professor Beer, one of the most distinguished oculists of Europe, defective vision is very often the result of inattention to the preservation of the eyes during infancy and youth. By incautiously exposing the eyes of a young child to a glaring light, inflammation is very liable to be produced, with all its various train of specks, clouds, cataracts, and partial or total blindness. If an infant be carried into the sunshine, or placed opposite to a bright light, it instantly cries, from the irritation which the light occasions in its tender organs. Of this the ignorant nurse takes no account; but to quiet the fretfulness, as she terms it, of the child, increases the evil, by endeavouring to direct its attention to those surrounding objects which are the brightest and most dazzling. The very common practice of holding a candle, lamp, or mirror near an infant, to see it take notice, as it is called, is very often the cause of inflammation of the eyes and loss of sight; or, if the infant escape these, it most probably has its vision permanently impaired, or its eyes strained into an incurable squint. Allowing infants and young children to remain in a smoky apartment, is another cause of injury to the eyes, and consequent defective vision. In more advanced childhood, the eyes should be cautiously habituated to look at distant objects, in order to avoid near-sightedness, so often produced by the absurd practice of confining children for too long a period to nurseries and school rooms, and preventing their spending sufficient time in the open air. It is too much the fashion, though on this point we are happy to find rational views are becoming every day more prevalent—it is too much the custom, to strain the eyes of children, even to very aching, by hourly tasks in twenty different sciences, which they may indeed be taught, parrot-like, to smatter, but which it is impossible they can take delight in, or comprehend. Many a fine girl has had her sight, in this manner, most cruelly sacrificed, by being compelled to strain her eyes for hours daily, in poring over music, or in the still more trying occupation of ornamental needle-work, while it is denied her to refresh the sight with “the greenery of nature,” excepting perhaps in a solemn walk of a few minutes in the apology for a garden of some city boarding school. The eyes, says Beer, must never be fatigued in youth—nor till the body acquires strength. For if children are put to close study when the body is weak, the sight is in the utmost peril of being destroyed, and that before the parents are aware of the danger. Next to the too early and too prolonged exercise of the eyes in youth, there is perhaps nothing so injurious to perfect vision as exposing children to the attractions of an evening assembly. By the glare of the light, the sparkling of gilded furniture, brilliant dresses, and crystal lamps

or chandeliers, the eyes are unduly excited at a period when nature intended they should be abstracted from all stimuli, and closed in sleep. The injury from this cause is further increased by the heated and vitiated air of the room, and by the improper articles and excitements too often taken into the stomach; for let it be recollected by all, as well the young as the more aged, that whatever tends to injure the organs of digestion, is a very powerful means of impairing the vision. One of the best rules, therefore, which can be given for the preservation of the sight, is that which is applicable to all the senses; namely: attend to the general health by temperate living, by regular exercise in the open air, by sufficient sleep, and, though last not least, by early rising.

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#### EFFECTS OF DECAYED TEETH.

IN our last, we enumerated the chief causes of diseased teeth—as far, at least, as would be supposed to interest a non-professional reader. With the same brevity we shall state, on this occasion, the general effects of decay of these organs.

Among the first unpleasant consequences, are abscesses of the gums and ulcers of the cheek, and sometimes of the tongue, caused by the rough or jagged portion of the tooth irritating the soft parts, and also, in the case of the gums, by the separation of these from the tooth. The abscess of the gum, usually called gum-bile or boil, is, however, in fact, but secondary to a deeper seated inflammation of the socket of the decayed tooth, or the *alveolus*, as it is technically termed. This socket is lined by a membrane which becomes thickened, raises the tooth, and renders it a little loose, and susceptible of much pain on pressure. Matter is, after awhile, formed under this membrane, and bathes, as it were, the fang of the tooth. The inflammation then extends to the gum and neighbouring parts, which become affected with severe throbbing pain; redness and thickening of the gum, and, at length, a greater or less degree of swelling of the face occur; and the matter (pus) of the abscess or bile finally forms for itself an outlet, in some cases externally, either in the cheek, or opposite the base of the lower jaw, but more frequently within the mouth, through the gum. The treatment for the inflammation is the same in this case, as in analogous morbid states in other parts, and it does not come within our province to give it here. It is sufficient for us to caution the sufferer against using heating substances, either to the part, or to be taken inwardly, as they will only aggravate the pain, and the fever which often accompanies it. A cooling regimen will be one of the best adjuvants to the measures recommended by the physician or dentist. It is proper also for the person thus afflicted, to know, that the common remedies, including even lancing the gums, will be but palliative, or at least but of temporary utility. As long as the roots of the decayed tooth remain in the socket, matter will still be oozing through the opening formed, and there will be more or less sponginess and



irritation of the gums, whilst a return of the severer symptoms is to be anticipated upon the recurrence of every local or constitutional source of irritation. Nothing, therefore, but the actual removal of the roots can permanently cure the disease. Let the sufferer bear this in mind, and not rely on powders and washes, the effect of which, to say the best, is often very problematical.

Not dissimilar from the abscess just described, is that affection which proceeds from irritation of a wisdom tooth (*dens sapientiæ*) when, arising in the socket, there is not sufficient room for it to assume its natural situation. Sometimes the tooth takes a direction outwards towards the cheek; against which it is forcibly pressed, causing ulceration of a very unpleasant character. Nothing short of extraction of the tooth will be successful in removing this state of things.

On occasions, a gum grows over a dead root remaining in the socket, so as to completely conceal it, and rises into a tumour which can only be effectually removed, and its formation prevented, by extracting the remains of the tooth.

There is at times a loss of substance of the gums and socket by absorption. This may be the effect of decayed teeth; but more frequently arises from a deranged state of digestion.

The cavity within the bone, bounded by the lower part of the orbit of the eye above, the bony palate beneath, the cheek bone externally, and the nasal plate internally, and called by anatomists, *antrum maxillare*, is often the seat of painful affections and tumours, generally more or less connected with diseased and decayed teeth. It opens by a small orifice into the nostril of the same side.

Amongst the most common and painful effects of decayed teeth are, extreme pain, felt not only in the nervous pulp of the body of the tooth, but also along the branches of the nerve which supplies the teeth generally, as well as to the other divisions of the great nerve of which it is one of the chief branches. When we learn that the great nerve of sensation, the fifth of the anatomist, ramifies to the eye, ear, nose, mouth, over the cheek, and supplies the branches distributed to the teeth, and the angle and lower part of the jaw, we can understand why irritation at one part of this great and irregular chain, as of a tooth, should be so sensibly felt at other and even remote parts; for even the temples and side of the head, are not strangers to the pain of tooth ache. It is not necessary, however, that there shall be always much, or even any pain from a decayed tooth, to cause numerous troublesome pains of the face and head—old stumps are a common cause of these affections, which, when of frequent recurrence, require at last a complete removal of the offending cause, that is, extraction of the decayed stumps.

Nor is the secondary irritation from decayed teeth always confined to the face and head: it not unfrequently displays itself in all the symptoms of indigestion, and at times, of periodical or intermittent fever, with many anomalous nervous symptoms, resembling hysteria. The only radical and permanent relief is, extraction of the decayed teeth.

## OFFENSIVE BREATH.

SWEETNESS of the breath is intimately dependent upon a perfectly healthy condition of the mouth and digestive organs generally; hence, whatever tends to induce disease in these parts, very generally renders the breath more or less offensive.

One of the most common causes of bad breath is neglect of the teeth and gums; causing the first to decay, and the latter to become spongy and of a livid colour, and to bleed from the slightest injury. To preserve, therefore, the breath pure, the mouth should be frequently rinsed and gargled with tepid water, especially after rising in the morning, and subsequently to each meal: every particle of food which has insinuated itself between the teeth should be carefully removed by a pointed quill or splinter of wood, and the gums frequently rubbed with an appropriate brush.

The intemperate in eating have most commonly an offensive breath, especially those who indulge to excess in large quantities of animal food. In all the cases on record of enormous eaters, (persons affected with what is termed canine appetite) it is mentioned, that their breath and the exhalations from the surface of their bodies were peculiarly offensive. It is a curious fact, too, that most of the carnivorous animals have a fetid breath, while that of the graminivorous is devoid of all unpleasant odour.

The use of tobacco, whether in chewing or smoking, gives a strong and highly disagreeable taint to the breath of the individuals who indulge in it, and which cannot be got rid of by the most scrupulous attention to washing and cleansing the mouth, so long as the habit is persisted in.

The use of snuff, also, occasions generally an offensive state of the breath, particularly when practiced to a great extent. We are acquainted with a very amiable and learned individual, whose breath has, from this cause, been rendered most disgustingly fetid.

Bad breath is occasionally dependent upon the existence of ulcers in the throat and lungs; but the presence of these ulcers will be indicated by other symptoms, preventing the patient from mingling in society, and rendering him a proper subject for medical treatment.

One of the most common causes, however, of offensive breath is indulgence in intoxicating drinks. Of the detestable effluvia exhaled from the mouth of a drunkard, all who have had occasion to approach one must have been rendered sensible. Nor is it merely by the use of intoxicating drinks to the extent of occasioning ebriety, that the sweetness of the breath is destroyed; their daily use, even in small quantities, will produce a similar effect, though not, probably, to the same extent.

To preserve the breath pure, daily exercise in the open air is all important. Upon this, in connexion with temperance, depends



the healthy condition of the mouth and stomach, as well as of all the fluids and exhalations of the body. The "balmy breath" of the temperate husbandman presents a strong contrast to the offensive breathings of the indolent citizen, the sensualist, or sot.

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### THE QUACK.

To satisfy our readers that others than medical men entertain the same view of the nature of quackery with ourselves, we shall subjoin part of an article on the subject, taken from Fraser's Magazine. It will also serve to show that our strictures in this Journal have not been unusually severe.

"It is difficult to speak of the long-tongued, brass-faced animal, called 'The Quack,' in adequate terms. No common scales or measures will suit him—neither wine nor beer—neither troy nor avoirdupois. The apothecary's table comes nearest, but it fails in one point. The dram, the ounce, the pound might do; but the Quack does not recognize the 'scruple.' He has no scruples. '*He is born, he eats, quacks, and dies!*' The stone-cutter needs no other direction for his epitaph. He may begin and chisel out a hundred, and go to sleep, secure of a sale."

"It is a singular thing in his history, that neither thought nor study, neither apprenticeship nor preparation of any sort, is necessary to accomplish the perfect Quack. He springs out at once, from obscurity and ignorance, complete—consummate. Like Pallas, when she jumped, all armed, from the brain of Jove, so is the Quack. He is cased all over in native brass, from top to toe: armed in scale, like the serpent, and, like him, he is not wanting in fangs. Other pursuits require patience, time, reading, and long practice before the professor is allowed to act. The lawyer studies for years: the surgeon, the physician, the apothecary, the painter, and the sculptor, as many. The shoemaker, the tailor, the carpenter, the joiner, each has his long period of probation. But the quack has NONE! He is utterly ignorant of simples. The nature of the commonest herbs are unknown to him." "He does not know a vein from an artery; a nerve from a tendon. The articulations, the bones, the uses of the liver, the powers of the stomach, and all the processes of digestion and nutrition are as completely shut out from him as the untranslated wisdom of Confucius or Ferdousi, or the hieroglyphics of Mexico or of Egypt. Yet he thrives! He runs laughing through (*and at*) the world, and multiplies as rapidly as the rat or the rabbit. The world is sometimes in want of other things—of Phœnixes, (with wings and without,) of great men, and wise men, and honest men, and modest men: but of the Quack—so bountiful, so careful is nature, there is never any want! From Cornelius Agrippa to Cagliostro—from Cagliostro to Van Batchell and Solomon (he of Balm of Gilead fame) to St. John Long, there is an uninterrupted series."

To these names, adduced by the English writer, we might add our se-

ries here at home, from "Old Shrunk," the conjuror,\* whose rod would point to subterranean minerals, and "good Mrs. Sybilla Masters," with "Tuscorora Rice," to cure consumption, to "Francis Torres," with his Chinese stone, which could draw off humours, cancers, swellings, pains, rheumatisms, tooth-ache, and mitigate the pain of the gout, &c.†; from Steaming Thompson to Panacea Swain; from Catholicon Potter to him of the "Patronus Magnus"—all equally well supported by certificates—all having the same zealous regard for the good of their fellow creatures, and all equally indifferent to filthy lucre—they themselves testifying to their own merits!

#### BENE PLANT—SUMMER COMPLAINT.

PUBLIC attention is just now being directed to the virtues of the bene plant, in the summer complaint of children, for which, in the style of exaggeration of the day, it is declared to be an infallible remedy. One thing is infallibly certain, that whenever we hear any one substance in nature, be it vegetable or mineral, solid, fluid, or gaseous, called an infallible cure for even one complaint, without reference to its stages, or the difference of constitution of the persons attacked by it, such an annunciation is excessively absurd: it is an infallible sign of knavery, when uttered by designing quacks, and of ignorance, when repeated by the crowd. It is by such exaggerated eulogies and false assertions that a good remedy is brought into disrepute.

The virtues of the bene plant, or at least of the leaf, the part now used, depend solely on a simple mucilage, divested of any aromatic, astringent, or narcotic addition. A leaf, put into a half pint tumbler of pure water, and stirred round, communicates to this latter a mucilaginous character;—the liquor has very little taste, other than what is communicated by the sap or juices of any simple vegetable substance.

This watery infusion of the bene leaf will, no doubt, be of decided efficacy in diseased stomach and bowels, as a mild diluent and demulcent, and soothing to irritated surfaces, just as the mucilage prepared by a decoction of the inner bark of the slippery elm, or the pith of sassafras is to an inflamed eye. The efficacy of the infusion of bene leaf will also mainly depend on its being used alone, to the exclusion of all other drinks, and, with certain reservations, of all medicines. Another point of paramount importance is, to withhold mixed food from the child, and to be particular also on the score of quantity of the one simple article.

Let people not deceive themselves in this matter. The bene plant has virtues in the summer complaint of children, and in analogous affections of adults; but these virtues are dependent on its simple vegetable juice and mucilage, virtues possessed, especially as regards mucilage, by many other substances, such as gum Arabic, the gum of plum and of cherry, flax-seed, marsh mallow, the bark of the slippery elm, the pith of sassafras, obtained from the young branches, the root of the flowering fern, &c. Each of these

\* See Watson's *Annals of Philadelphia*, p. 228.

† *Ibid.* p. 616.



articles has been administered in disordered states of the stomach and digestive canal, and with marked advantage; and each has had its season of vogue, and its eulogists, as the bene plant has now. At the present juncture, we are treating, with entire success, a case of cholera, with a mucilaginous drink of gum Arabic water. For two or three days, nothing else whatever was taken by the patient; subsequently it drinks rice water alternately with the gum water.

Hippocrates and his school placed great reliance on barley water, as a diluent and demulcent in numerous diseases. The Chinese, and many of the French physicians have the most unlimited confidence in the healing virtues of rice water in cholera and dysentery. For ourselves, we are persuaded that a large proportion, nay, the majority of cases of these diseases, in young and old, might be prevented from making any progress, and would soon be removed without medicine, if the person who feels their first approach were to be restricted exclusively, for twenty-four hours—or even forty-eight hours—to rice water, making it both drink and medicine, and also food, and keeping at rest, out of the sun and night air. This is a subject on which we speak experimentally, and from multiplied observations.

The above views are, it is probable, too easy and natural of execution for the use of the public; and mothers may still prefer to poison their children by all manner of domestic quackery and promiscuous feeding, consoling themselves, that they have followed the advice of the ignorant, in place of being admonished by the instructed, and been biassed by their own silly notions of what would gratify the child, despite the earnest remonstrances, the unanswerable reasoning and arguments of their physician, whose direct interest it is to give them the best advice.\*

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#### THE MOTHER'S BOOK.†

A SMALL neatly printed volume, under this title, has lately been presented to the American public by Mrs. Child, already so advantageously known as author of several highly esteemed works on domestic economy and juvenile instruction and amusement. The "Book" before us is addressed, with great propriety, to "American Mothers," and we can, for ourselves, recommend it to all of them, as a work replete with lessons on subjects the most interesting to the sex, and on which the prosperity of the republic so much depends. The author disclaims pretensions to great originality; but, what is of higher moment, her sentiments are amiable, her maxims of life sound and practical and the style in which they are couched natural and perspicuous.

The work is divided into eleven chapters, each of which contains views and details concerning the moral and intellectual culture of children, with which every mother ought to be conversant. But it must not be supposed

\* The bene leaf is to be had of Frederick Brown, and of Peter Williamson, apothecaries and druggists, of this city, and probably at other places.

† Pp. 168. Boston, Carter, Hendee, & Babcock. Baltimore, Charles Carter 1831.

that topics like these possess interest for mothers exclusively: they are such as ought to be discussed and understood by every female who may reasonably look forward to taking one day that enviable station in society of wife and mother.

When Mrs. Child discusses the means of early developing the affections, and cultivating the intellect; of the management of childhood; of amusements and employments, religious views, books, politeness, beauty, dress, gentility, management during the teens, and, finally, views of matrimony, we feel as if she were at the same time teaching the means of preserving health, by guarding against all unseasonable indulgences, and their effects, in nervous disorders, impaired digestion, discoloured skin, &c.; for such is the connexion between the health and the state of the feelings—between moral and physical education, that the one cannot be neglected without the other either directly suffering or being constantly exposed to numerous dangers.

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#### WEAR AND TEAR.

Of all classes of operatives, whether scriveners or weavers, lawyers or shoemakers, they are the greatest slaves whose minds are continually toiling without adequate alternation of exercise in the open air. By all such, the following description, being an extract from Dr. Johnson's late work, entitled, "Change of Air in the Pursuit of Health, &c.," will be acknowledged as just and appropriate:

"There is a condition or state of body and mind, intermediate between that of sickness and health, but much nearer the former than the latter, to which I am unable to give a satisfactory name. It is daily and hourly felt by tens of thousands in this metropolis, and throughout the empire; but I do not know that it has ever been described. It is not curable by physic, though I apprehend that it makes much work for the doctors ultimately, if not for the undertakers. It is that **WEAR AND TEAR** of the living machine, mental and corporeal, which results from over-strenuous labour or exertion of the intellectual faculties, rather than of the corporeal powers, conducted in anxiety of mind and in bad air. It bears some analogy to the state of a ship, which, though still sea-worthy, exhibits the effects of a tempestuous voyage, and indicates the propriety of re-caulking the seams and overhauling the rigging. It might be compared to the condition of the wheels of a carriage, when the tyres begin to moderate their close embrace of the wood-work, and require turning. Lastly, it bears, no very remote similitude to the strings of a harp, when they get relaxed by a long series of vibrations, and demand bracing up."

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#### HEIGHT OF MEN IN THE CITY AND COUNTRY.

In a memoir by Villermé, contained in the first volume of the *Annales D'Hygiène*, it is stated, that during a series of eight years the medium height of young persons between twenty and twenty-one years of age, who were enrolled for the military service, was found to be:—For the city of Paris, *five feet two inches one line and a third*, (one metre six hundred and eighty-three millimetres,) and for the rural arrondissemens of Sceaux and Saint Denis, *five*



feet *one* inch nine lines, to nine and one third lines, (one metre six hundred and seventy-four, or six hundred and seventy-five millimetres,) which gives the difference of about one third of an inch in favour of the city.

The same thing, he remarks, was observed in regard to the greater height of those belonging to the city of Lyons, in comparison with those of the arrondissement of Villefranche, at least during the period from 1806 to 1810 inclusive. In the ancient department of Rome, of the classes of conscripts for the years 1809 to 1812, the greater height was found to be in those from the city. In the statistics of the department of upper Vienne it is stated, also, that the inhabitants of the cities have ordinarily in that department a greater stature than those of the country.

Professor Quetelet, of Brussels, in a communication contained in the third volume of the *Annales D'Hygiène*, states that from the governmental military registers, for the province of Brabant, he has found the superiority in height to be in favour of the inhabitants of the cities. His conclusions were drawn by taking the medium height of three thousand five hundred individuals from the cities, and comparing them with the medium height of six thousand from the country.

This gentleman has likewise found from the data furnished by the registers alluded to, that the growth of the human body is not completely finished by the nineteenth, nor even twenty-fifth year.

### ONEIDA INSTITUTE OF SCIENCE AND INDUSTRY.

WE received, some time ago, the third report of the Trustees of this excellent institution. It exhibits a very satisfactory state of things, as well for the more immediate actors as to the community at large. The Institute is on the manual labour plan; the greatest number of students at any one time was sixty; the average number during the labouring season, or the three quarters commencing with April and ending with November, was fifty; during the winter twenty remained; the rest were employed in teaching. The avails of the students' labour, last year, amounted to one thousand eight hundred and sixty-six dollars; this sum includes only the amount of labour performed during term time, and at regular hours; the amount earned in vacations, by teachers and agencies, and during the winter term, in teaching in common and select schools, is presumed to be not short of one thousand dollars. About one-third of the amount earned by daily labour, as above-mentioned, was the proceeds of the mechanical department. Funds are still wanted to put up the necessary buildings for the teachers, and to increase the library, and purchase apparatus for the study of the natural sciences. *As regards the food of the students at the Oneida Institute*, we are told in the report that "They not only put up with plain fare, without murmuring, but have of their own accord unanimously *excluded all tea and coffee from the table*, and are willing to proceed in the retrenchment, even farther than the teachers have thought admissible; cold water, or milk and water, is their only drink, even in harvest."—Think of this ye gormandizers and bibbers of strong drinks, who cannot afford to give your children a whole suit of clothes, or to buy for them elementary books of instruction, or to subscribe for a newspaper or magazine for yourselves! Think of this, we say! Live plainer, eat less, drink water, and you will save money enough from victuallers, cooks, apothecaries, and doctors, to get food for your mind, and time to take exercise and recreation for your body; and this without neglecting your children.

THE NORTH AMERICAN MEDICAL AND SURGICAL JOURNAL, for July, contains nine reviews of valuable works on various branches of medicine, with the customary full Quarterly Summary and Miscellanies, &c., the whole making 268 pages.—Published quarterly, by James Kay, jun. & Co. No. 4 Minor street.—Terms \$5 per annum.

# THE JOURNAL OF HEALTH.

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CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.

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Health—the poor man's riches, the rich man's bliss.

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THE succession of the seasons, and alternations of temperature, and of dryness and moisture correspond with, and are supporters of vegetable growth, maturity, and decay. These atmospherical vicissitudes promote the flow of our fluids, and, by salutary shocks, give unwonted powers of reaction to the nervous system. They are wisely ordained, since they compel us to exercise—and the gain of activity and power: they cause us to compare impressions, and our judgment is strengthened: they prevent the torpor of body and the sleep of mind, which would almost unavoidably take place if we always breathed the same balmy air, and lived in an atmosphere of unvarying temperature.

Without the frequent changes of winds and coincident changes in the electricity of the air, there would be a fixed state of atmosphere formed, prejudicial to health, and conducive to the origin and spread of diseases. Exhalations from the soil and vegetable remains in the country, and from crowded human beings, and the accumulated rubbish and offal in the city, would constitute a stationary atmosphere, possessing a virulence little short of poison; and which, in cases of epidemic disease, has killed like the destroying angel.

Plague, and the worst pestilences, as yellow fever, and cholera, are products of this vitiated air. Dense and stagnant, it spreads over the land like the curtain of death. We find it over the low ground and the marsh, in the narrow streets and crowded courts and lanes of the city—in receptacles for the poor, the decrepid, and the infirm, who, crowded together, involuntarily contribute to each other's destruction.

The plague is said to be more prevalent in Rosetta than in any other town in Egypt. Now, we learn that Rosetta has ex-



tremely narrow and dirty streets, and even in February the ditches and small canals contiguous to it, and the gardens have offensive stagnant waters within them. In a northern direction near the city there are several morasses and swampy grounds, and as the northerly winds are the most prevalent, the exhalations thence arising must be readily conveyed to Rosetta.

The Bedouins, or Arabs of the desert, are much more exempt from the plague than the Fellahs, or Arab inhabitants of the towns or villages. The huts of these latter are small, with few or no windows, and stand crowded together.

The town of Jaffa, in which the plague committed great ravages, is thus described by an eye witness at the time. "The streets are very narrow, uneven, and dirty, and are rather entitled to the appellation of alleys than streets. The houses are constructed of a white friable calcareous stone, and terraced; but on the score of filth, as well as want of space, many of them are little better than pig-styes. It is not unusual, indeed, to see the inmates and the cattle herd together in these dwellings."

Details of such places and scenes will be, perhaps, called shocking by some of our readers, who will, at the same time, devoutly thank Heaven that they are not doomed to live in, or even witness such. Whilst we echo their feelings of gratitude, we cannot, however, forbear from assuring them, that many of their fellow-citizens in this christian land are as badly off in lodging as the Mahometans of Rosetta and Jaffa. We could show them parts of this fair city of Philadelphia, and of its flourishing neighbour New York, which have little advantage, on the score of ventilation, space, and cleanliness, over some of the worst towns of Egypt and Syria. Those spots are inhabited by the poor, and the wretched, and sometimes the depraved—but it should not be forgotten that their miserable and confined houses, have been, many of them, built by the wealthy—men who are without the excuse of necessity for thus erecting prisons, or rather raising traps to catch the thoughtless and the needy, by the bait of cheapness—lazar houses, where, without the common air and light of day, the tenants gradually sink, victims to diseases which are hastened in their progress by intemperance.

We need not boast of exemption from the Egyptian plague, when a pestilence, in the shape of cholera, destroys, every summer, so many children of our city. The imprudence, often criminal imprudence of parents, contributes, by errors in regimen, to this deplorable result. But the main sustaining cause is the close, hot, unrenewed air of the city, more especially pregnant with disease in the courts, alleys, and narrow streets, from which the poor little creatures have often no chance of emerging, busily engaged as their parents are, or ignorant, perchance, as they may be, of the necessity of purer air and ventilation.

Have we, it has been asked, a remedy for these evils? Alas! cupidity, so far from mitigating, seems eager to aggravate and increase them. The same spirit which builds deceptive shelters in the shape of small, ill ventilated houses, heaped together in a court for the poor, now directs the building of more showy stores and dwellings on the main streets, for the enterprising moneyed man. But though showy, and in a degree spacious, they are so jammed up together that they are little better than painted and decorated sepulchres. In vain do their tenants pant for free ventilation, in vain wish for those currents of air which should waft away at once the accumulated exhalations from their bodies, and from vegetable and other matters in their kitchens and cellars.

But some, and that no small palliation, might be afforded by a better organized medical police. Though beyond the power of man to change the wind, or make it blow whence he listeth, we can prevent the sources of the impure and pestiferous emanations which give such fearful virulence to a stationary atmosphere: we can prevent the accumulation of vegetable and animal matters, and every impurity: we can keep the streets and the roads, the yards and cellars clean. We cannot command rain, but, availing of what art has already drawn from nature, we can cause the mimic shower of the water of our reservoirs and pumps to irrigate and cool the surface, and by changing somewhat the temperature of the ground, cause a displacement of the lower stratum of air, and create a kind of aerial current. These are the duties of a board of health, city councils, or corporation—but how laxly they are performed we are too painfully reminded at the corner of even some of our most public streets, by the congregation and eddying odours, which, certainly, are not of the nature of those of Arabia Felix, or such as come from a bed of violets; and yet they impress our olfactories with a force and pertinacity, from which there is no escape but that of direct suffocation, by an entire exclusion from one's nose and mouth of all the external air.

When deprived of the refreshment of a pure breeze, fanning and cooling us, we must be the more careful not to carry about with us a close and impure atmosphere, formed of gaseous exhalations and fluid secretions from the skin. We need not, even though reckless of our neighbour's health, be our own poisoners by self-infection, and cause disorders of the skin, fever, and numerous other ailments. Regular ablution, and friction of the surface of the body, is the duty of an individual, as cleansing and washing the streets, and preventing the accumulation of filth, are of public functionaries and stipendiaries. We wish, by the way, that the duties of these latter useful personages were more clearly made out, or the performance of them more rigidly enforced, that we might not, in walking the streets, be so often reminded of the abominations of Rosetta and Jaffa.



## INJURY OF THE SIGHT FROM GLASSES.

MANY young persons, it is believed, impair permanently their powers of vision, by resorting unnecessarily to the use of glasses. Defects of sight which were, in the first place, entirely independent of any change in the structure of the visual organs, may, in this manner, not unfrequently, be rendered permanent. The eyes depending entirely upon the artificial aid afforded them by the glasses, are prevented from regaining their lost powers; whereas, were proper means to be pursued without the use of spectacles, the strength of vision might in very many, if not in all cases, be entirely restored. Whenever the sight becomes defective or indistinct at a period of life, long before this can be attributed to the effects of old age, it would be well, instead of resorting at once to the use of glasses, to inquire whether it has not been produced by improper indulgences in eating and drinking, or other species of excess—by late hours—long continued sedentary habits—or by over-exertion of the eyes in an improper light, or in viewing minute objects. If it be found to result from any of these causes, the proper course to be pursued is evident. Temperance—exercise in the open air—bathing, and the relinquishment, for a period, of those occupations by which the eyes are unduly strained, will seldom fail of restoring to them their full powers of vision, and thus render the use of glasses altogether unnecessary. When, however, the latter cannot be dispensed with, great caution is necessary in their proper selection. According to Professor Beer, of Vienna, common low priced spectacles, made as it were by chance, and as it is vulgarly, but truly termed, “manufactured by wholesale” from all sorts of defective materials, even sometimes from the commonest window glass, are not only useless to the wearer, but actually increase the evil they were intended to remedy. In these spectacles, the assortment of the lenses is irregular, one of the glasses having generally a different focus from the other—they are, besides, badly polished, by which their transparency is affected—they are almost always of different thickness—they are often full of specks and imperfections, which being partially ground down, are not readily detected by the eye; and finally, the convexity of the two glasses is seldom equal, the sides not only differing, but different degrees of convexity even existing on the same side of each lens.

The cheapness of these glasses, unfortunately, is a bait to many—but the saving of a few pence ought not, in any instance, to be put in competition with the preservation of one of the most important of our external senses. We have known many persons with defective vision, who, with proper glasses, have for the space of ten, nay, even twenty years, preserved the same degree and extent of sight they first obtained from their use—an ad-

vantage which they could not have enjoyed had they adopted the badly manufactured glasses to which we have alluded.

Spectacles, the lenses of which have different degrees of convexity or concavity, can never represent objects correctly, or of their natural form and colours, but cause them to appear distorted, and tinged with refracted rays of light along their outlines. This produces in the eye a kind of attraction, or drawing forwards; the oblique muscles of the eye being obliged to lengthen themselves in order to see an object distinctly.

The inequality of their focal distances produces, also, strange confusion—a common glass will sometimes have a focal distance of twelve inches at the centre, and only ten at the circumference—besides which, this will often be found associated with another glass, whose central focus is but ten inches, and that of the circumference perhaps fourteen. From this it is easy to imagine what injury must be done to weak eyes, but whose powers are equal, when thus obliged to change the diameter of the pupil, and to admit a greater or less amount of light at every instant. These defective glasses sometimes produce a kind of sparkling, in consequence of the rays of light transmitted by them being irregular or broken up; an inconvenience which cannot, indeed, be always entirely guarded against in the very best lenses, unless they are made of glass tinged either green, yellow, or blue, so as to preserve the equality of one predominant colour. Independently of the false tints, these glasses injure the sight, by their causing the eye of the wearer to see objects differently from the rest of the world; and by their use, even when they do render some little service, we but fall into one evil whilst avoiding another. These common spectacles, also, often produce specks or opacities in the transparent parts of the eye. In consequence of which, the individual imagines, when he looks towards the sky, or upon a white surface, that he perceives a number of small bodies floating before him—these are occasioned by minute portions of the transparent coat of the eye, or of the body immediately within it, having become hardened or opaque from the too great quantity of light which bad spectacles have allowed to pass into the eye. These opacities prevent one portion of the rays of light from falling upon the retina, whilst other rays mark the image of the objects thus apparently spotted with dark points; at the same time that the rapid vacillation of the axis of the eyes produces an appearance of numberless quick moving motes.

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#### COLD APPLICATIONS.

IN an essay written by the late Dr. Dickinson, of New York, and recently read before the Hollsten Lyceum, the author points out the leading popu-



lar errors, pursued in the treatment of wounds and other external injuries. These errors had their origin in the incorrect views of the animal economy entertained by some of the older writers on medicine and surgery, and were by them transmitted as a legacy to the public at large; by the less informed of whom they are fondly cherished even at the present day. The praiseworthy efforts which are now making to convey useful knowledge to every class of society, will, it is to be hoped, before long, disabuse the public mind on this as well as numerous other subjects. The essay of Dr. Dickinson, is well adapted to this end: it is marked throughout by that plain practical sense which distinguishes so pre-eminently the writings of Franklin. We have only room for the following judicious remarks of the doctor on *cold applications*.

This, he remarks, is a class of very great importance; one which has been too long in dispute, and too little used in our attempts to alleviate human sufferings.—Cold applications are required in all high feverish heats; in all bruises, sprains and inflammations; in all violent head-aches, sore eyes, wasp stings, &c. Now let us look at the reason for applying cold. It is in all cases to *prevent* [and mitigate] *inflammation*. It is one law of our nature that an unusual quantity of blood rushes to any part inflamed. As a proof, think how quickly the eyelids will swell when stung by a wasp. Now this swelling is nothing more than the flesh being crowded too full with blood. Again, it is another law of our nature, that less blood goes to any part that is cold, and more to any that is warm. As proof, in the winter we come into the house with hands, face, ears, &c. white with cold, but we find the good woman sitting by the fire flushed with heat. Thus you see why cold is applied; and you also learn all the cases in which it is required; viz: in all cases where you wish to prevent inflammation and swelling, or where swelling has taken place and you wish to remove it. And you may learn likewise how effectually this may be done, by remembering that if you remain out in a cold evening long enough; that is, applying cold enough to your ear to freeze it, you have driven every particle of blood from it, and it is as white as a lily. In all common cases much less cold than that will answer our purpose. The effect will always be the same, differing only in degree; cold will always keep the blood from rushing to the part; that is, will always prevent inflammation and swelling; and that is what we were called upon to do.

Having proved then that the application of cold is necessary and useful, the next question will be, how will this application be made? What articles shall be used? There are many articles and many ways of accomplishing this object; but the cheapest and most convenient, the neatest, and altogether the very best mode of applying cold, is by means of cold water, snow or ice. The *prejudices* against *simple cold water*, I know to be very great in the community; but I also know these prejudices are hereditary; believed because grandfathers and grandmothers said so; without one reason from the nature of things, or one single fact from experience. We know such prejudices to exist, from the fact that cold water is never recommended as an

application to an inflamed limb, a sprained ankle, or sore eyes; but we hear from one the question, what, *clear* cold water! May I not put some rum or some vinegar to it? Another will ask, if it would not be well to put in some salt or soap? and if it is to wash inflamed eyes, all will cry out, put some milk with the water. Now do any of the articles recommended by those prejudiced advisers, make the water better? that is, colder. Oh no; this is not expected; we would mix these articles with water, say they, to keep the patient from taking cold! But look at this one moment. Can it be supposed that a little salt, or vinegar, or rum applied to the skin, will keep a person from taking cold? Are there any facts to prove such an assertion? Oh no.—It is an idea that has been handed down from father to son, ever since the first Indian doctor began to practice his mysterious roots; and no reason can be assigned for it. As well might we say that the pebble stones on the bottom of the brook, keep the horses from taking cold, when we drive them in to drink. I have known a swelling upon a child's forehead, as big as a pigeon's egg, occasioned by a fall; and because there happened to be no camphire in the bottle—the sympathising mother had nothing to do, but sit down and cry over her child. Now she should know, that cloths dipped in cold water, or if in winter, when it can be obtained, a snow ball wrapped up in a cloth, and held upon the swelling, will do more good than a gallon of camphire. I have known persons to heat rum to wash the head with, in violent head-aches, when showering it with cold water, or a cap full of snow, will do a great deal of good, as we might expect. I have known a good nurse put on bruised wormwood, steeped in boiling vinegar, to a sprained ankle, to keep the swelling down; but according to the laws of nature, all hot applications in such cases do harm. We must apply cold to do any good. Let pitchers of cold water be poured from a height upon such an ankle, and the inflammation will be very soon subdued.”

As is afterward intimated by Dr. Dickinson, these directions to use cold water, are intended to apply to an inflamed state of the part, when it is red, hot, painful, and swelled. After the subsidence of the redness and heat, but pain and tumefaction remaining, and if it be a joint, stiffness of motion, the best applications are warm, and even hot water poured on the part, and active frictions.

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#### PRUDENT PHYSICAL EDUCATION.

IN accordance with the intention expressed in our last number, we continue in this our notice of the “Means of Prolonging Life.”—There are some subjects, of such paramount importance, and which require so imperatively to be daily acted on, that one can hardly iterate too frequently, the material facts and experience necessary for their complete understanding.—Of these, are the instilling of good moral principles into the minds of the young, and the giving the requisite opportunities for all the organs of their bodies to grow and acquire their full proportionate development and vigour. Time's unceasing march, requires of us promptness of action in these things. The infant passes



into the state of childhood—the child into adolescence—the youth into manhood; while the parents are all the time resolving on doing their best to promote his health and cultivate his mind; but having no fixed plan, being ignorant or prejudiced, they have allowed the plant to shoot up to its full height, before they had precisely determined what direction it should take—whether it required props to prevent it from bending under its fruit, and what excrescence or useless branches were to be lopped off. The mother who has no definite notions of the suitable treatment of her infant at its birth, will have acquired few when it is a twelvemonth old: and if ignorant of the time when it should be weaned, and what kind of food it should have, after her own supply has failed, she will do little to direct it in regimen when it is able to play about, or before the young being passes from her care to the school-master's. Obviously, then, is it desirable, for every person, man or woman, to be instructed in these matters, and not rely on the proverbs of some old crone, whose notions are the inheritance of superstition of the preceding century, as these were of the astrology and palmistry of the hundred years before.

It has been justly remarked, that the physical treatment of a child, during the two first years of existence is, in particular, a very important circumstance in regard to the prolongation of life. An infant at birth, has the frame or outline merely, of its organs. The nerves, the organs of the senses and mind, those of respiration and for locomotion, the teeth, the organs of speech, are to be yet expanded and receive growth and strength, to adapt them to the performance of the functions, and to the future wants of the individual. We need hardly enter into an argument, to prove the importance of attending to all the circumstances by which the continued process of expansion is carried on.

The organs, to the growth and invigoration of which, our attention ought to be mainly directed, during this early period—the first two years of life—are, primarily, the stomach, the lungs, and the skin; and then the heart and circulating vessels, and the senses of sight, and hearing, and the brain.

A means of having good lungs, will be found in pure open air, and afterwards in speaking, singing, running; a sound stomach, by wholesome food, easy of digestion, but neither too strong and stimulating, nor too highly seasoned: a sound skin, by cleanliness, washing, bathing, pure air, a temperature clear of the extremes of great heat, or great cold; and afterwards by exercise; and a strong heart and vessels, by all the above means; in particular, by wholesome nourishment, and afterwards by bodily motion.

Nature points out in our own species, as well as in all the higher orders of animals, the fittest food for the first period of existence. It is the milk of the mother, which, holding a mean rank between animal and vegetable food, conveys abundant nutriment, without much stimulation. Its fluidity and homogeneity, make it fit to be swallowed without the preliminary process of mastication, which the want of teeth, in infancy, would prevent being performed. The body of a child may be said to live quicker than that of a grown up person, and changes oftener its component parts—it requires nour-

ishment not merely for its support, but for its growth, which is very rapid during the first year. But the young being has, also, a great degree of irritability, so that a stimulus, which a grown up person would hardly feel, may, in it, produce fever, or the cramp and convulsions. We see this truth manifested in the effects of difficult teething, of indigestible matter in the stomach, and a little later by worms.

Moved by all these considerations, it has been declared, on high authority, to be one of the first laws of nature, and a principal ground for a long and healthy life, that *a child should be nourished, during the whole of the first year, by the milk of the mother, or of a sound nurse*. This maxim, most unquestionably true in the main, cannot, however, be generally carried out to a literal extent. That for the period just mentioned, the mother's milk should constitute the chief nutriment of the child, no observant and experienced person can doubt. But, as circumstances may intervene to prevent either a sufficient supply of breast milk, or the child having regular access to it, our next object is, to be able to furnish the little being with food of as nearly analogous properties as possible. This can be done by giving it cow's milk, diluted with water, and the addition of a little sugar. The child is to take this in a manner closely resembling that by which it draws milk from its mother. With this view, the fluid, prepared as above, is to be put into a clean and well scalded bottle, and drawn up by the child, through a tube, the end of which, in the mouth, is made to resemble the nipple, and covered with some soft substance—such as a cow's teat, perforated with holes. If the child be feverish from teething, or temporary and accidental causes, small quantities of pure cold water may be given to it for drink.

Here, in a few words, we have described all the food, necessary for the child, during the first year.—And is this really all? many a mother and nurse will doubtless exclaim. Do you not recommend flour or biscuit pap—cinnamon or clove cordial—sometimes a piece of meat to suck—light puddings, &c. We can only say, that if we desired to multiply the chances of present sickness, and future infirmities for the child, we would recommend these and many other mixtures. But as we know experimentally, that the best health has been maintained by the simple plans we have pointed out, we trust that they who value their own peace of mind, and their child's health, nay, life even, will be content with that which is simple and natural; leaving the rest to be lauded by gossips, dotards, and quacks.

But our restricted limits forbid us from prosecuting the subject any farther at present. Its importance, however, while it insures continued attention, will also justify those details, which we shall hereafter take pains to lay before our readers. Another department, which we propose fully exploring, is on *nursing*, and assistance, and attentions to invalids generally.



## DRINKS.

A PERSON is induced to take drink from two kinds of sensations. The first is, an instinctive feeling, and desire for a simple liquid to quench thirst, and dilute solid aliment, and mix with the more stimulating fluids—blood, chyle, &c. in his organs. The second is, mainly, though not entirely, an acquired desire for various liquids, merely as conductors of savoury substances or principles which agreeably excite the taste. The manner in which a drink is taken, and the movements of the tongue and mouth, are indicative, generally, of the kind of desire which is sought to be gratified. When there is real thirst, heat and dryness of the mouth and throat, and a feeling of heat in the stomach, with an active state of the heart, showing its strong stimulation by the blood, we then swallow the liquid freely and eagerly without delay; and we drink from the natural impulse—an instinct to moisten and cool, with the greatest expedition, the dry and heated surfaces, and to supply simple fluid, to dilute the blood, and render the secretions freer and milder. The vessel is put to our lips, and its contents at once emptied, without hesitation, unless where reason sometimes interposes, with uncommon force; as where the fluid is very cold, and we have fears of its effects in this way. But even here, though we take it by mouthfuls—each of these is quickly swallowed—as if to extend it over the largest surface in the shortest time. Very different is the case, when the liquid is a conductor of a savoury substance, whether aromatic, spicy, bitter, alcoholic, or vinous. The pleasure here, being mainly of taste, we retain the liquor in our mouth: move the tongue, so that it shall be spread all over this organ, and applied to the roof of the mouth and palate. The peculiar movements of the tongue, and its approach to the palate, cause an almost involuntary opening of the mouth, and a smacking, as it is called, of the lips, though they, in fact, play a secondary part in the matter.

Even any strong appeal to the taste, produces complex movements of the tongue and mouth, and a slowness of swallowing, not observable when the substance is simple aliment, or simple aqueous drink. Such is the force, however, of habit, and so little congenial are all the liquids and substances of high flavour, with our natural wants, that, when first taken, they are almost always disagreeable to the taste, and cause sundry contortions of the mouth: such are tea and coffee, wine, ardent spirit, tobacco, opium, spices, various bitters, &c. The taste, vitiated by their repeated application, finally craves them, and retains with complacency what it first rejected with disgust.

Taste, as we have already had occasion to observe, was by nature intended to be a sentinel to the stomach and digestive organs, but by false reasoning about remote effects, its warnings after a time are either not attended to, or it craves something for its own gratification; as when, before it lets necessary solid aliment be masticated and swallowed, it must be tickled with condiments, spices, and rich sauces; or, before allowing a liquid to be conveyed to the stomach for dilution and other necessary purposes, it must have the enjoyment of a peculiar flavour, derived from something added to the aqueous

portion or basis of the drink. For we must bear in mind, that were it not for the fifty per cent. water in ardent spirits, and seventy-five to eighty-five in wine, no sophistry could prevent our being poisoned by the alcohol, which is the other fluid aliment, that makes up nearly all the remainder of the liquors in question.

Taste, then, with civilized man, at least with man in the artificial state of society called civilized, is no guide to the salubrity of the drink which he may use. There is but one kind of drink called for by the real wants of his economy, and that is the aqueous. Alone, we find it all sufficient for the primary and main purposes of drink, and were it not for its admixture with the other elements in fermented and distilled liquors, these would become violent poisons—and just in proportion as it predominates, are the deleterious effects of these liquors diminished. This remark is not intended, however, to apply to the more compound drinks, such as beer, &c. in which there are other deleterious matters, independent of the alcoholic element.

But, it may be asked, is it then intended that we should use no other drink but simple water? Is there no compromise to be made between the cravings of taste, and the proper wants of the stomach and other organs, for the growth and support of the body? Cannot the aqueous fluid predominate enough for dilution, and yet allow of some addition which shall gratefully impress the taste, and mildly stimulate the nervous system—the brain and senses more particularly, as the friends of wine and distilled spirits say they will do. To this we reply, that the combinations in nature, and those allowable by art, of water with other palatable and cordial substances, are numerous: we find them in the large class of fruits—acid, and *acido-dulces*, or summer fruits—they may also be made by infusions of various herbs in water. Of these we shall speak in a subsequent number.

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#### OLYMPIC GAMES.

WE have just become possessors of an entertaining volume of Gleig's National Library,\* extracts from which, we hasten to lay before our readers, in place of a regular notice and analysis of its contents. As some time will probably elapse before the republication of this work in the United States, we have thought it would be wrong, to withhold a knowledge of its character so long from the public, to whom we are ambitious of furnishing both amusement and instruction. Most of our readers, learned and unlearned, have heard or read of the Olympic Games of ancient Greece; and there are few among them who have not experienced a glow of enthusiasm, when the subject first met their notice. The chapter of the work before us begins thus:

"The Olympic course was divided into two parts—the Stadium, and the Hippodromus; the former of which was an elevated open causeway, six hundred feet long, being appropriated to the foot-races and most of the combats;

\* Festivals, Games, and Amusements, ancient and modern, by Horatio Smith, Esq. London, 1831.



while the latter was reserved for the chariot and horse races. Pausanias has transmitted to us an accurate description of both, particularly of the Hippodromus; but, instead of a detail, which would be little interesting to the general reader, we prefer copying the following animated picture of the scene exhibited at Olympia, on the morning when the games were opened. 'At the first dawn of the day, we repaired to the Stadium, which was already filled with athletæ, exercising themselves in preparatory skirmishes, and surrounded by a multitude of spectators; while others in still greater numbers were stationing themselves confusedly on a hill, in form of an amphitheatre, above the course. Chariots were flying over the plain; on all sides were heard the sound of trumpets, and the neighing of horses, mingled with the shouts of the multitude. But when we were able to divert our eyes for a moment from this spectacle, and to contrast with the tumultuous agitations of the public joy the repose and silence of nature, how delightful were the impressions we experienced from the serenity of the sky, the delightful coolness of the air from the Alpheus, which here forms a magnificent canal, and the fertile fields, illumed and embellished by the first rays of the sun.'

After some notices of the gymnastic exercises, which bore the name of the Pentathlon, and which consisted usually of leaping, running, quoiting, darting, and wrestling, the author proceeds to describe the chariot races.

"The gymnastic exercises, being the most ancient, took precedence of the horse and chariot races, though the competitors in the latter were, generally speaking, men of higher rank and consideration than the athletæ, and the spectacle was much more pompous and magnificent. The richest individuals of Greece made a study and a merit of producing the species of horses best adapted for the course; thus accomplishing the original object of the institution, which probably had in view the improvement of the breed: and even sovereigns and republics frequently enrolled themselves among the competitors, entrusting their glory to able horsemen and charioteers. At one festival, seven chariots were entered in the name of the celebrated Alcibiades, three of which gained prizes, and furnished an occasion to Euripides for inscribing a complimentary ode to the conqueror. Over a bar that ran across the entrance of the lists, was placed a brazen dolphin, and upon an altar in the middle of the barrier stood an eagle of the same metal. By means of a machine, put in motion by the president of the games, the eagle suddenly sprang up into the air with its wings extended, so as to be seen by all the spectators; and at the same moment the dolphin sank to the ground, which was the signal for the cars to arrange themselves in order for the race. Besides the statue of Hippodamia, and the table on which were placed the crowns and palm-branches, there were several images and altars in the course, particularly that of the Genius Taraxippus, who, as his name imports, was said to inspire the horses with a secret terror, which was increased by the shrill clangour of the trumpets placed near the boundary, and the deafening shouts and outcries of the multitude.

While the chariots were ranged in line, ready to start, the horses, whose ardour it was difficult to restrain, attracted all eyes by their beauty, as well

as for the victories which some of them had already gained. Pindar speaks of no less than forty chariots engaged at one and the same time. If we recollect that they had to run twelve times the length of the Hippodrome, in going and returning, and to steer round a pillar or goal, erected at each extremity, we may imagine what confusion must have ensued when, upon the signal-trumpet being sounded, they started amid a cloud of dust, crossing and jostling each other, and rushing forward with such rapidity that the eye could scarcely follow them. At one of the boundaries a narrow pass was only left for the chariots, which often baffled the skill of the expertest driver; and there were upwards of twenty turnings to make round the two pillars, so that at almost every moment some accident happened, calculated to excite the pity or insulting laughter of the assembly. In such a number of chariots, at full speed, pushing for precedence in turning round the columns, on which victory often depended, some were sure to be dashed to pieces, covering the course with their fragments, and adding to the dangers of the race. As it was, moreover, exceedingly difficult for the charioteer, in his unsteady two-wheeled car, to retain his standing attitude, many were thrown out, when the masterless horses plunged wildly about the Hippodrome, overturning others who had perhaps previously escaped every danger, and thought themselves sure of winning. To increase the confusion, and thereby afford better opportunities for the display of skill and courage, there is reason to believe that some artifice was employed for the express purpose of frightening the horses when they reached the statue of Taraxippus. So great sometimes was their consternation, that no longer regarding the rein, the whip, or the voice of their master, they broke loose, or overturned the chariot and wounded the driver. Perhaps it would be impossible to give a more accurate description of a chariot race, in all its forms, than is furnished by the following passage from the *Electra* of Sophocles, as translated by West. After enumerating the ten different competitors for the prize, the author proceeds:

These, when the judges of the games by lot  
 Had fix'd their order and arranged the cars,  
 All at the trumpet's signal, all at once,  
 Burst from the barrier, all together cheer'd  
 Their fiery steeds, and shook the floating reins.  
 Soon with the din of rattling cars was fill'd  
 The sounding Hippodrome, and clouds of dust,  
 Ascending, tainted the fresh breath of morn.  
 Now mix'd and press'd together, on they drove,  
 Nor spared the smarting lash, impatient each  
 To clear his chariot, and outstrip the throng  
 Of clashing axles, and short-blowing steeds,  
 That panted on each others necks, and threw  
 On each contiguous yoke the milky foam.  
 But to the pillar as he nearer drew,  
 Orestes, reining in the nearmost steed,  
 While, in a larger scope, with loosen'd reins,  
 And lash'd up to their speed the others flew,  
 Turn'd swift around the goal his grazing wheel.  
 As yet erect upon the whirling orbs



Roll'd every chariot, till the hard-mouthed steeds  
 That drew the Thracian car, unmaster'd, broke  
 With violence away, and turning short,  
 (When o'er the Hippodrome, with winged speed,  
 They had completed now the seventh career,)  
 Dash'd their wild foreheads 'gainst the Libyan car.  
 From this one luckless chance, a train of ills  
 Succeeding, rudely on each other fell  
 Horses and charioteers, and soon was fill'd  
 With wrecks of shatter'd cars the Phocian plain.  
 Erect Orestes, and erect his car,  
 Thro' all the number'd courses now had stood;  
 But, luckless in the last, as round the goal  
 The wheeling courser turn'd, the hither rein  
 Imprudent he relax'd, and on the stone  
 The shatter'd axle dashing, from the wheel  
 Fell headlong, hamper'd in the tangling reins.  
 The frightened mares flew diverse o'er the course.  
 The throng'd assembly when they saw their chief  
 Hurl'd from his chariot, with compassion moved,  
 His youth deplored, deplored him glorious late,  
 For mighty deeds, now doom'd to mighty woes;  
 Now dragg'd along the dust, his feet in air;  
 Till, hasting to his aid, and scarce at length  
 The frantic mares restraining, from the reins  
 The charioteers releas'd him, and convey'd,  
 With wounds and gore disfigur'd, to his friends.

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### VENTILATION.

It is much to be regretted, that in connexion with the various improvements, which the style of building, and the internal arrangement of our houses, have undergone within the last ten years, more attention has not been paid to the means for insuring a free ventilation throughout every apartment. In the large and sumptuous dwellings of the rich, the wide halls, lofty ceilings, and free communication existing between the principal apartments, prevent, it is true, most of the causes of complaint in this respect: but in the more numerous and humble dwellings, occupied by the labourer, as well as by the industrious mechanic and artizan, and in the buildings, appropriated for workshops, stores, and warehouses, the means of ventilation, have in too many cases been sadly neglected. As a necessary consequence, cleanliness is prevented, and the health and comfort of the inhabitants and inmates prejudiced to a greater or less extent. A free circulation of air, in and about a building, is of too much importance, to allow of its being sacrificed from motives of economy, avarice or mere convenience. Air, when it is confined for any time within a room, or rendered stagnant by any other means, soon becomes, not only unfitted for respiration, but absolutely destructive to life. Under such circumstances, its composition is quickly changed from various causes; while at the same time, it is loaded with dust and deleterious exhalations given out by the human body, even in health, or produced from

the decomposition of animal or vegetable substances. Every one who has entered a room, that has been completely shut up for even a few days, whether inhabited or not, must have been struck with the peculiar smell of the air in it, and experienced the disagreeable sensation, caused by its admission into the lungs. The walls and furniture are soon covered with a damp mold, every thing within the apartment of a perishable nature, falls quickly into decay, and affords materials for the still further vitiation of the atmosphere. Many complain of the unpleasant smell and dampness of their houses, without suspecting for a moment that this is merely the result of defective ventilation.

It is all important, therefore, that the air from without should be allowed to enter freely into every part of a building, if not in a continued current, at least at frequent intervals, so as fully to expel that previously existing in the several apartments. The causes of deficient ventilation are either, the location of the building in narrow crowded courts or alleys—the want of a free communication between the different rooms, in each story—the improper position of the doors and windows, or, the want of an open space of sufficient extent in the rear of the house, in consequence of which the free circulation of the air, is entirely prevented. The healthiness of a dwelling is increased very considerably by allowing to it a capacious yard, which may either be well paved, laid down in grass, or cultivated as a flower garden.

In the largest and best constructed houses, ventilation should be promoted, by leaving the doors and windows open several hours, during the day, in fair weather and when the air is driest, and closing them carefully before nightfall. Even in winter, a proper opportunity should be taken, during the day, to admit freely the external air in every apartment of the house, especially the bed rooms; the ventilation of workshops and manufactories, can be maintained by proper furnaces, which, while they supply a current of heated air, for warming the apartment, cause its atmosphere to be constantly renewed.

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#### TO READERS.

THE *second* volume of the *Journal of Health* is now completed. In renewing, for another year, their engagement with the public, the Editors of this work cannot refrain from expressing their heartfelt pleasure, at the flattering manner in which their endeavours to instruct and amuse; to make the body's health subservient to the mind's ease, have been received. Respecting their future course, they would wish to proffer a few remarks.

It has hitherto been a leading object with them, to present the greatest variety of facts, which were susceptible of being directly applied to the preservation of health, and preventing the inroads of disease; and while doing this, to remove prejudices, and to show the fallacy of many received opinions, which interfered with private or personal hygiene.

In future, the Editors of this *Journal* propose to take a wider range, by investigating all the general causes of disease, and the means of prevention and mitigation—epidemic and contagious fevers—the seasons and localities;



under which they are most rife, and all other physical, not less than the moral causes, modifying their progress and intensity, will be fully considered. Information on these topics ought to be widely circulated, so that popular opinion may not, in the time of actual danger, thwart and paralyze professional advice and skill. In no other way can the *Medical Police* of a country be rendered efficient, and exercise a salutary guardianship over the public health. *Quarantine regulations* and *sanitary laws*, will come in for a full share of the notice of the Editors in their inquiries.

The bearing of social regulations, as connected with the labour required of *mechanics*, *artisans*, and the *industrious classes generally*, will be considered, and some of the *prominent evils* pointed out.

The necessity of **PUBLIC GYMNASIA**—places for healthful and innocent recreation, and of **PUBLIC BATHS**, for cleanliness and refreshment, will be recommended, as heretofore, and still more pointedly insisted on.

The practices adverse to health and morals, in schools and universities, will be also passed in review, and means of prevention indicated.

*Temperance*, in its largest signification, will continue to be recommended by all the force of argument and variety of illustration, which so important a subject requires.

Abuses in the *erection and management of hospitals, infirmaries, and almshouses*, shall receive a due share of attention.

*Medical Jurisprudence*, so far as it is adapted to popular comprehension and usefulness, will be discussed; and all the leading evidence, to guide in a correct opinion of the questions of homicide, by poisoning, or external injury; and of insanity, as removing personal responsibility, and requiring coercion and confinement, will be taught, and illustrations given by interesting cases.

*Private Hygiene*, will still be set forth in the customary variety, which has proved hitherto so popular. Each organ of the body, its functions and derangement, and hygienic means of cure, will be discussed in succession, and, if necessary, its structure illustrated by drawings—due pains being always taken to prevent unpleasant allusions or expressions which could aught offend the most modest and fastidious.

Various and extensive as is the course just sketched, it is not beyond the resources at the disposal of the conductors of the Journal. The stores of information, from the continent of Europe, especially France and Germany, would, of themselves, furnish an ample supply—stores which, to the country at large, would utterly be lost, without a dispenser, such as the Journal of Health.

Just published, at the Literary Rooms, 121 Chesnut street, *The Effects of the Principal Arts, Trades, and Professions, and of Civic States and Habits of Living, on Health and Longevity*: with a particular reference to the trades and manufactures of Leeds; and suggestions for the removal of many of the agents, which produce disease, and shorten the duration of life. By C. TURNER THACKRAH, from the London edition, with improvements.

The first number of the *third* volume of the Journal of Health will be issued from the Publication Office, Literary Rooms, 121 Chesnut street, on the second Wednesday of September and continue at the same intervals as before. Terms the same, \$1 25 in advance.

The publisher and proprietor of the Journal of Health regrets the necessity of reminding some of his subscribers that they are in arrears, for both the first and second volumes of the Journal. These persons will please to send in their dues without delay.

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